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AUTHOR Nussbaum, Loren V.; And Others
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ABSTRACT

The present volume comprises an introductory course to spoken siSwati, an African language of the Niger-Congo group, also referred to as Swazi. The materials have two principle components, "Understanding siSwati" and "Speaking siSwati," each consisting of a series of "Cycles." The purpose of the U.S. component is to give the student an opportunity to understand the language before attempting to speak it; the S.S. component has the more conventional goal of teaching the student to speak the language by requiring him to mimic several related sentences and then to use them in a brief conversation. No direct effort is made to teach the reading or writing of siSwati in this volume. An explanation of the methodology and suggestions to the teacher for presenting the materials are provided in the introduction. Appended are listings of special usages and forms, and a siSwati-English vocabulary. (AMM)

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UNDERSTANDING
AND
SPEAKING SISWATI

by
Loren V. Nussbaum,
Sandlane D. Zwane
and
T. T. Ginindza

Center for Applied Linguistics, Washington, D. C.

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UNDERSTANDING AND SPEAKING SISIWATI

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INTRODUCTION

This introductory course to spoken siSwati has two principle components, Understanding siSwati and Speaking siSwati, each consisting of a series of 'cycles' (explained below).

The purpose in Understanding siSwati is to give the student an opportunity to understand siSwati before attempting to speak it. In this sequence of cycles the student listens to siSwati and makes simple responses which demonstrate that he comprehends what has been said. These responses are of two kinds:

1) Non-siSwati responses

- a) Many of the responses are a physical action in response to a command (e.g., "Put the pencil on the table.").
- b) Occasionally an English verbal response is required (e.g., to identify a tone as "high" or "low").

2) Brief, repetitive siSwati responses.

These require a minimum of production effort on the part of the student. Comprehension of yes-no sentences can, for example, be indicated very simply by answering "Yeho" or "Cha." (See cycles 12, 14, and 22.)

The student does not mimic the siSwati, and he is not expected to produce these items in a conversation; he should, however, be able to demonstrate (out of class) that he comprehends the siSwati introduced in this sequence of cycles. Understanding siSwati is an experimental attempt to exploit the notion that listening should precede speaking in language learning.

The Speaking siSwati component has the more conventional goal of teaching the student to speak the language by requiring him to mimic several related sentences and then to use them in a brief conversation. No direct effort is made to teach the reading or writing of siSwati.

Relationship between U.S. and S.S.

The relationship between the listening and speaking components allows for considerable flexibility in usage:

- 1) The two sequences of cycles can be used independently of each

other. In a number of cases, however, it would be well to have a particular cycle in U.S. precede one of the cycles in S.S.; for example:

U.S. 1,3 before S.S. 5
U.S. 8 before S.S. 6
U.S. 10 before S.S. 9
 etc.

(Those cycles which have such an ordered relationship are marked.)

- 2) A more practical approach, however, is to use both sequences simultaneously. This permits the student to learn a maximum amount of siSwati rapidly while minimizing the demands on his production abilities. In such a program, classes may alternate between U.S. and S.S. (except where one of the cycles in S.S. should be preceded by a cycle from U.S.).

Definition of a cycle

A 'cycle' in a lesson that begins with the introduction of new material and ends with the use of that material for communication. Each cycle, accordingly, has two phases; the M-phase, concerned with practice, and the C-phase, concerned with the usage. In Speaking siSwati 'M' stands for mimicry (of pronunciation), manipulation (of grammatical elements), meaning (of words and sentences), and a certain amount of memorization; in the M-phase several related sentences are practiced, in preparation for the C-phase. The 'C' stands for conversation and communication. The C-phase is usually a conversation fragment (of 2 or 4 lines) rather than a full-blown conversation. It is left for the teacher in class to put several C's together to make a longer conversation. In Understanding siSwati the basic activity during the M-phase is that of listening: The teacher presents several related sentences in a situation that permits the students to discern the meanings and associate them with certain language forms. The 'C' stands for comprehension (signaled by the response mechanisms indicated above); it also stands for communication and conversation to the extent that

a 'communication' may consist of a dialog where one person speaks and the other person merely acts.

Two tracks

Each of the two sets of cycles has been organized so that the odd-numbered cycles are semi-independent of the even-numbered cycles. For example, cycles 2, 4, 6, 8, 10, etc., in S.S. can be taught independently of cycles 1, 3, 5, 7, 9, etc. This has been done for two reasons:

- 1) Within each track (odd-numbered and even-numbered) there is a partly separate continuity and progression, with the result that with each change of cycle there is a change of subject. This built-in variation is important in an intensive language program where the student is in class for six or eight hours a day. The two tracks are independent to the extent that adjoining cycles never are dependent on each other for progression; non-adjoining cycles (i.e., separated by two or more cycles) may be dependent, one on the other, for progression.
- 2) This arrangement makes it possible to reduce the burden of lesson preparation for the teachers. The teachers can be divided into two groups, one to teach the odd-numbered cycles, the other to teach the even-numbered cycles. Thus each teacher can teach the same lesson twice: while half of the students are taught cycle 1 during the first period, the other half are taught cycle 2. At no point does progression or continuity become a problem if even-numbered cycles are taught before the odd-numbered cycles (2, 1, 4, 3, 6, 5, etc.).

In S.S. the even-numbered cycles tend to focus on social interaction (e.g., greetings), classroom phrases, language learning tools, and exploration of the immediate environment, while the odd-numbered cycles tend to concentrate on grammar and pronunciation development. Similarly in U.S. the even-numbered cycles tend to focus on recognition of vocabulary and phrases useful in the immediate environment, while the odd-numbered cycles are concerned more with practice in hearing the differences between sounds.

Teaching cycles

Instructions for the teaching of materials are given in two places within a cycle:

- 1) At the end of a cycle, in notes to the teacher and to the language coordinator. These tend to apply to the cycle as a whole.
- 2) In 'boxes' with the M's and C's; these tend to be 'local' instructions, applicable to the particular 'M' or 'C'.

There are basically three stages in teaching an 'M':

- 1) Presentation. The teacher presents or demonstrates what it is that should be learned. To the extent that is possible, the meanings should be communicated without the use of English, by use of pictures, by pointing to objects, by gestures or other appropriate actions. As a last resort, where all other attempts fail, the meanings may be given by English translations. In this stage the student is listening and trying to understand the meanings.
- 2) Practice. The teacher gives a word, phrase, or sentence for students to mimic (either individually or as a group). Each of the items should be given twice (to allow the student an opportunity to verify or correct his mimicry):

T: Uwakabani? (mimicry model)

Ss: (imitating) Uwakabani?

T: Uwakabani? (for correction or verification)

Ss: Uwakabani?

The teacher should require as good pronunciation as is possible at the moment, without further recourse to pronunciation exercises.

- 3) Testing. Three different formats are used in the M-phases, and each of these provide for a way of determining if students are ready to proceed to the C-phase:
 - a) Mimicry-Memory format: If the student has memorized the required sentence(s) with reasonable pronunciation, he is ready for the C-phase. See M-1 of S.S. 1.
 - b) Cue-word format: If the student can respond with the full sentence

when the teacher gives the cue-word (left hand column), then he is ready for the C-phase. See M-2 of S.S. 1.

- c) Teacher-Response format: If the student can make the responses called for, then he is ready for the C-phase. See M-2 of S.S. 21.

All three stages are used in teaching the M's in S.S., but only the first stage is used for teaching the M's in U.S.

The participants in the C-phases are usually specified as T (teacher), S (student), A, or B. Generally the student should not take the part of the teacher (T), since this often involves a sentence which the student can understand but which he is not prepared to say. When A and B are specified it means that the teacher first takes one of the parts with a student, and then later both parts are taken by students.

Tests are included with many of the cycles to let the student know how well he has learned the main points of a particular cycle. While these tests are written, they in fact mainly test the student's aural comprehension abilities. No great amount of time should be spent on these tests, and it should be clear to the student that they are for his benefit, not that of the teachers or language coordinator.

Visual Aids

Some visual aids are provided with the cycles or in the appendix, and many are ready at hand in the classroom or the rest of the training program environment. Others, however, will have to be collected by the teacher. The following are possible sources:

1. Old magazines, newspapers, catalogues. The advertisements are especially 'rich' in drawings and pictures that can be used in language teaching.
2. Toy shops. Inexpensive toys are available that will fill some of the needs for visuals.
3. Sketches by teachers or trainees. In a sizeable training program there are usually one or more persons who can prepare simple sketches.

In order to have the visuals (and objects) at hand when needed, the teachers should prepare a list of the required items, cycle by cycle, for a

week or more in advance.

A flannel board (or some other arrangement with an easel) is a convenient way of presenting the visuals. They may also be hand-held, but frequently this interferes with a teacher's freedom in conducting the class.

Orthography

The transcription used in this course is basically that which was recommended by Professor D. T. Cole in an unpublished report prepared for the SiSwati Orthography Committee in 1967. While that report was concerned with a suitable orthography for siSwati readers, in this course a transcription system is required which meets the needs of English-speakers learning siSwati. For this reason a number of modifications have been introduced:

- 1) Tone marks are added.
- 2) /k/ and /k'/ are used to represent two sounds which are both represented by "k" in the orthography for readers.
- 3) The combinations "tfh" and "tfhw" are written as /tf/.

Note to the language coordinator

Much that concerns the language coordinator is already included in notes elsewhere (to the students and to the teacher). Specific notes to the language coordinator are also included at the end of some of the cycles. A few general suggestions are made here.

These materials have been prepared on the assumption that they will be available to students as well as to teachers. From the standpoint of size alone it may be desirable to issue them a section at a time. For pedagogical reasons also it may be desirable to give them cycles only after they have already been introduced orally in class. The pace and organization of a training program should be such, however, that there will be little opportunity for the student to fall into the error of learning to read but not speak, even if he looks at some of the materials before they are taught in class.

It is suggested that the tests not be placed in the student's copy of materials. Before giving any of the tests, the answer section should be folded over and stapled, so that the answers are not visible during the giving

of the tests.

The specific goals and aims of each cycle are generally not identified. Hence, in the briefing session with teachers you should make certain that the teachers have a clear idea what is to be accomplished in each cycle.

It is expected that the teacher review earlier cycles as a routine part of each class period. However, it may be well to plan for some specific review periods, when no new materials are introduced, but a systematic review of cycles is undertaken. An additional step may also be taken: a review which combines materials from U.S. with those already covered in S.S.. This requires a certain amount of preparation on the part of the teacher, since no effort is made in these materials to utilize all the possibilities of combining conversation fragments which require verbal responses (S.S.) from the student with those that require non-verbal responses (U.S.).

UNDERSTANDING SISWATI

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| 39. Recognizing ph, th, and kh | 40. This is my class. |
| 41. Recognizing the clicks | 42. Field, forest, mountain. |

Understanding siSwati

1-1

Cycle 1 Show me a watch.
(Precedes S.S. 5)

M-1

Use pictures or the actual objects for teaching recognition of the following. (Do not ask the students to mimic.)

Léll līwáshī.	This is a watch.
---- líkámó.	This is a comb.
---- lítíyà.	This is tea.
---- līsóbhò.	This is soup.
---- líswídì.	This is candy ("a sweet").

M-2

Present the following by giving the Siswati first, followed by the English translation.

Ngìkhómbìsé líwáshī.	Show me a watch.
----- líkámò.	Show me a comb.
----- lítíyà.	Show me some tea.
----- líswídì.	

C-1

T: Ngikhombise [líwashi].
S: (Points to [a watch].)

M-3

Use pictures or the actual objects for teaching recognition of the following. (Do not ask the students to mimic.)

Sítúlò.	Lési sítúlò.	It's a chair/stool.	This is a chair.
Sípúnù.	---- súpúnù.	It's a spoon.	This is a spoon.
Sitémbù.	---- sitémbù.	It's a stamp.	
Sìkhíyà.	---- sikhíyà.	It's a key.	
Síbúkò.	---- sibúkò.	It's a mirror.	

C-2

T: Ngikhombise [situlo].
S: (Points to [a chair].)

43. It's a month.

45. It's the second day (Tuesday).

47. Take three, put down two.

49. Give me the third one.

44. Kunene's family

46. It's a thing for writing.

48. Themba's relatives

50. Noun plurals

C-3

Review the words learned in M-1 and M-2.

T: Ngikhombise [sipunu].

S: (Points to [a spoon].)

T: Áwúbónì-ké!

Good!

or: Áwúvà-kè!

M-4

Use pictures or the actual objects.

Lólù lùcìngò.

This is a telephone.

---- lùbîsì.

This is milk.

---- lùsîbà.

This is a pen ("feather").

---- lùlwîmì.

This is a tongue.

C-4

T: Ngikhombise [lucingo].

S: (Points to [a telephone].)

T: Awubonike!

TO THE STUDENT:

The purpose of this set of cycles, Understanding Siswati is very simply that of learning to understand Siswati words and sentences, apart from any effort to pronounce them. Generally you are not required, in these cycles, to imitate your teacher or to produce any of these sentences on your own initiative.

Several Swazi words for "this" have been used in this cycle. Swazi nouns are divided into several classes, each of which takes it's own form of "this." At this point it is not necessary for you to learn which of the forms (leli-, lesi-, lolu-) goes with which of the noun classes. That will come later.

TO THE TEACHER:

Do not require the student to pronounce the materials in these cycles. They are designed to build up the student's comprehension only; the companion set of cycles, Speaking Siswati, is designed to teach the student to speak Siswati.

These two sets of cycles, Understanding Siswati and Speaking Siswati, should be used together. Certain of the cycles in Speaking Siswati should be preceded by one or more cycles from Understanding Siswati. Wherever there is such an ordered relationship between the two sets of material, an indication of this will be given immediately following the cycle titles in each of the sets. This cycle, for example, may be taught any time before cycle 5 of Speaking Siswati. (It may, in fact, be taught before any of the cycles from S.S.; the integration of these two sets of cycles may be determined to some extent by the desires of teachers and the language-coordinator, or by the requirements of a program schedule.)

Be sure to give the proper tones when giving the cue word ("Liwáshì." in M-1, for example). The tones on "Liwáshì." are those that you would give when answering the question "yini lena?" (See cycle 5 for a further explanation of tone differences.)

Prior to each class it is necessary to assemble the objects and/or pictures called for. Most of the words in this cycle can be illustrated by actual objects (easily obtainable for use in class); a few, however, can be illustrated more easily by pictures (such as litiya, lisobho, lucingo, and lubisi); these can often be taken from magazine advertisements (if they are not supplied in the appendix of this book). Read the introduction for a further discussion on the use of pictures in class.

In the course of conducting the class, you need to give a few brief instructions and directions. Occasionally it will be necessary to use English; but mainly it should be possible to use siSwati, especially in the case of instructions which must be given repeatedly. The following phrases are suggested for such use with this cycle. Do not translate or explain these phrases; their meaning will quickly become clear by the way you use them in conducting the class.

Bukani lapha. (Look here.)

Lalelani kahle. (Listen carefully.)

Futshi. (Again.)

(You are not limited to these phrases; use others as they become necessary. But be sure 1) to keep the number limited in the early classes, and 2) to use them in such a way that their meaning is readily understood by the class. Do not give long instructions or explanations in siSwati when it is quite clear that students have no possibility of understanding them. See the appendix for a list of classroom phrases.)

TO THE LANGUAGE COORDINATOR:

An alternate tone pattern is possible in M-2:

Ngìkhómbísé lfwáshì. (M-2)

Ngìkhómbíse lfwáshì. (alternate tone pattern)

If possible, have teachers use the pattern called for. If a teacher has a clear preference (due to his dialect) for the alternate pattern, be sure that he uses the alternate pattern consistently (not shifting back and forth between the two).

Tones are not marked in all the sentences, for reasons of economy in typing; this never means that the tones are "missing" in actual speech. Usually the tones of an unmarked sentence can be determined from preceding materials.

This cycle has a larger number of new vocabulary items than is usually the case for a cycle. Most of these, however, are derived from English and hence are not entirely "new" vocabulary. Teachers should indicate this relationship if it appears that students have not figured it out for themselves.

In M-3 teachers should use the careful speech forms (for practice purposes) rather than the reduced forms of normal speech:

<u>Careful speech</u>	<u>Normal speech</u>
-----------------------	----------------------

sipunu	s'punu
--------	--------

While the teachers use both in their speech, they probably have not noticed this difference, and they are likely to use both in the same drill. With a bit of coaching on your part they should be able to use one or the other of the consistently with in a drill.

Understanding siSwati

2-1

Cycle 2 Show me Mbabane.

M-1

Use the map on page 2 3 for the following.

Nâkú eMbàbànè.

---- eBíḡ Béndí

---- eStékl.

---- eNhlángàḡ

---- eSpíkì.

This here is Mbabane.

This here is Big Bend.

This here is Stegi.

This here is Goedgegun.

This here is Piggs Peak.

C-1

T: Ngikhombise [eMbabane].

S: (Points to [Mbabane])

Show me [Mbabane].

M-2

Nâkú kóMánzínì.

---- kálhóhò.

---- káhlâtshì.

---- káLómáhàshà.

This here is Manzini.

This here is Hhohho.

This here is Hlatikulu.

This here is Nomahasha.

C-2

T: Ngikhombise [kaManzini].

S: (Points to [Manzini]).

Show me [Manzini].

C-3

T: Ngikhombise [eBig Bendi].

S: Points to [Big Bendi].

T: Awúváké!

Or: Awúbóniké!

Or: Hháyì! Akùsíkdò.

Or: Chá! Akùsíkdò.

Good! That's right.

No! That's not it.

No! That's not it.

C-4

Use the blank map on page 2-4 to test the students' ability to accurately locate the towns learned in M-1 and M-2.

M-3

Use a large wall map of southern Africa for the following.

Nâkù éLúsûtfù.

Here is Lesotho.

---- éBút jwànà.

----- Botswana.

---- kâNggwànè.

----- Swaziland.

---- éPhúthúkèzì.

----- Mozambique.

---- éNyónyàmà.

----- South Africa
("Union")

TO THE STUDENT:

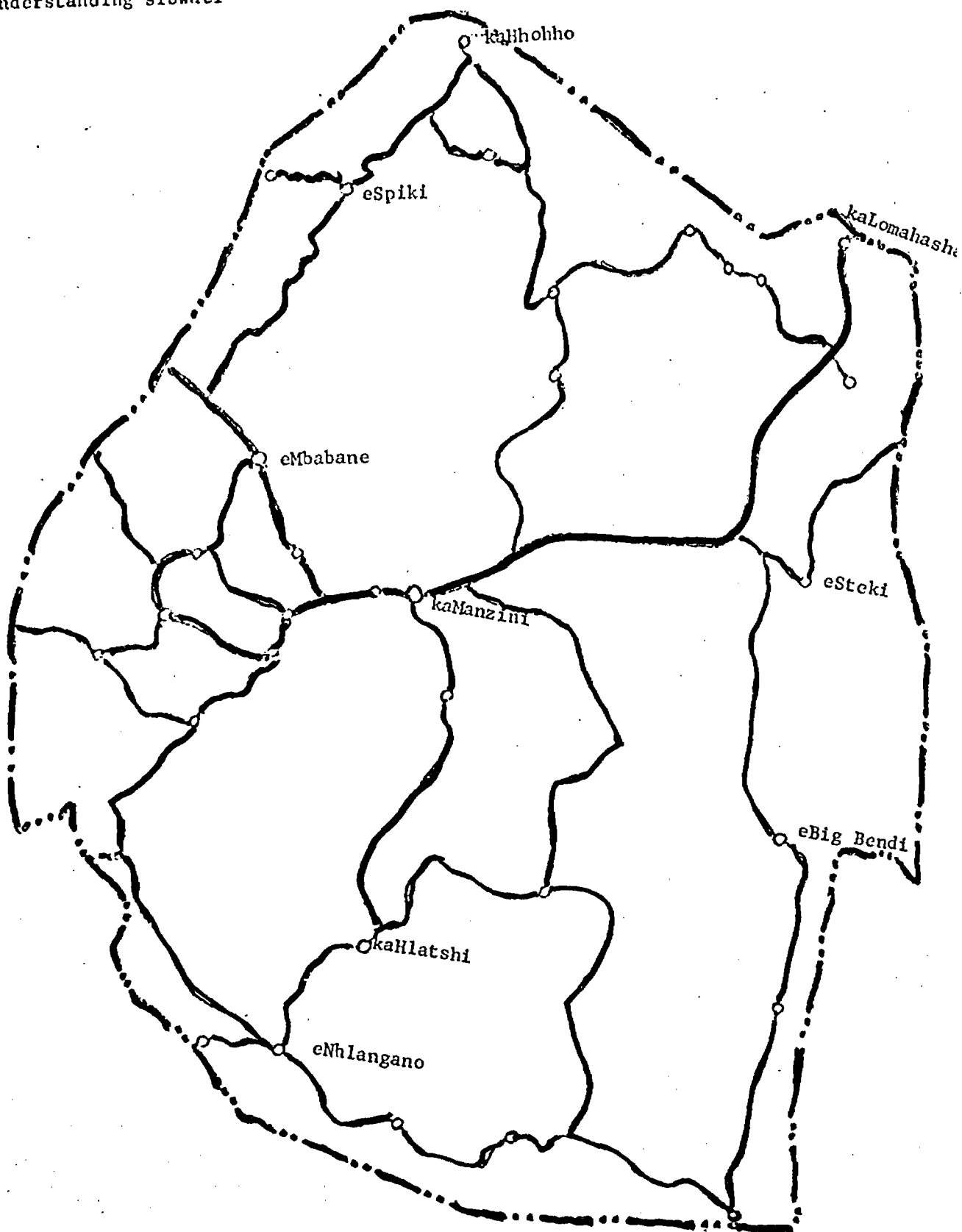
Notice that some towns take a prefix e- (M-1) while others take a prefix ka- (M-2.) It is not necessary at this stage for you to learn which prefix goes with which town names. Just be sure you can recognize the names and locate them on the map.

TO THE TEACHER:

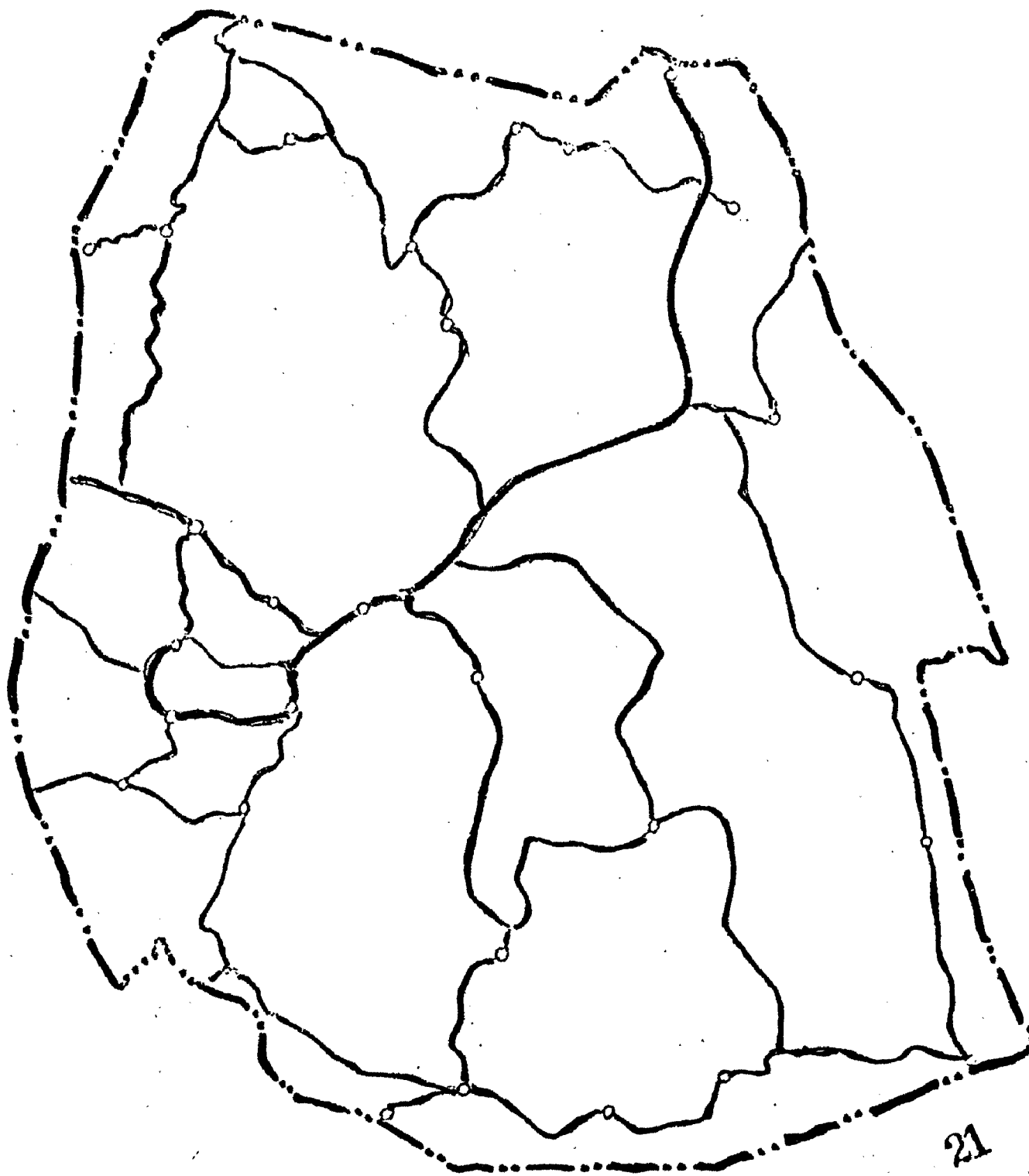
For classroom purposes you may wish to re-draw (on a blackboard or a large sheet of paper) the maps on pages 2-3 and 2-4.

C-3 has several phrases which have not been previously taught in an M-phase. Occasionally it is necessary to introduce a new item in the C-phase which can be more easily learned as part of the dialogue than as part of an M-phase.

C-3 has several phrases which have not been previously taught in an M-phase. Occasionally it is necessary to introduce a new item in the C-phase which can be more easily learned as part of the dialogue than as part of an M-phase.



Understanding siSwati



000017

21

Cycle 3 Show me some meat.
(Precedes S.S. 5)

M-1

Use pictures or the actual objects for the teaching recognition of the following (without mimicry).

Lénà yǐshókǐ.

This is (a piece of) chalk.

-----yǐséntǐ.

This is a cent.

-----yǐnhlókò.

This is a head.

M-2

Ngíkhómǐsé íshókǐ.

Show me (a piece of) chalk.

----- íséntǐ.

----- a cent.

----- ínhlókò.

----- a head.

C-1

T: Ngíkhombise [ishokǐ].

S: (Points to [a piece of chalk].

T: Awuvake!

M-3

Review Cycle 1.

C-2

Combine the words from Cycle 1 with those from M-1 above, using the C-1 dialog.

M-4

Lénà yǐnyámà.

This is meat.

Lélǐ lǐphêphà.

----- a paper.

Lésǐ sǐtǐfôphà.

----- thumb.

Lólù lùnyâwò.

----- foot.

Understanding siSwati

3-2

C-3

T: Ngikhombise [inyama].

S: (Points to [meat].)

T: Awubonike!

M-5

Leli .lkhôff.

Léna yimâlf.

This is coffee.

This is money.

C-4

T: Ngikhómbisê [lkhôff].

S: (Points to [coffee].)

T: Awubonike!

Include vocabulary from M-1 and M-4.

Cycle 4 Show me Mamba.

M-1

Use pictures of the Swazi staff (taken with a polaroid camera) for the following. If the program has only a few Swazis, supplement with pictures of prominent Swazis or other Swazis that will soon be known to the students. The square brackets [] indicate that additional vocabulary items (or names) from the local scene should be used. Be sure to include at least eight different Swazi family names.

Lónà ngùMàmbà.

This is Mamba.

---- ngùMòtshà.

----- Motsha.

---- ngùHlòphè.

----- Hlophe.

---- ngù[].

M-2

Ngìkhómblsé Màmà.

Show me Mamba.

----- Mòtshà.

Show me Motsha.

Hlòphè. ----- [].

C-1

T: Ngìkhombise [Mamba].

S: (Points to the appropriate picture.)

If the student points to the wrong person, correct him as follows:

T: Ngìkhombise [Mamba].

S: (~~Points to the wrong picture~~).

T: Chá, àkùsfyè. Ngu[Motsha].

Ngìkhombise [Mamba].

S: (Points to the appropriate picture.)

M-3

Lónà ngùmfâtì.	This is a woman
---- ngùmfánà.	----- boy.
---- ngùmlùmbì.	----- white man.
---- ngùmSùtfù.	----- Mosotho.
---- ngùthíshèlà.	----- teacher.

C-2

T: Ngikhombise [umfati].

S: (Points to the appropriate picture).

TO THE STUDENT:

In cycles 1 and 3 several forms are used to mean "this": leli-, lesi-, lolu-, and lena-; the noun class determines which form is used. Another form is introduced here: lona, occurring with names and persons.

The form ngù- means "it is:"

NgùMâmbà. It is Mamba.

Lónà ngùMâmbà. This, it is Mamba.

In Cycles 1 and 2 "it is" was expressed by a low tone (˘) or a rising tone (ˊ) on the first syllable of a noun (in place of a high (ˈ) tone). (This use of tone to express "it is" is further exemplified in cycle 5: M-3.)

TO THE TEACHER:

Use the following phrases at the beginning and end of each class (without explaining them--their meaning will become clear from your usage of them):

Sesikhatshi.	It's time (to begin).
Seningahamba.	You may go now.

Cycle 5 High tone or low tone?

M-1

To the student: Speaking and understanding Swazi requires an ability to distinguish tones. In the following exercise "high tone" (i.e., a relatively high voice pitch) is contrasted with "low tone". You should be able to distinguish the phrases (column 1) with a high tone from those (column 2) with no high tone. High tone is marked with an accute accent over the vowel of a syllable: í, é, á, ú, and ö. Low tone is marked with a grave accent over the vowel of a syllable: ì, è, à, ù and ò.

To the teacher: Take the following steps in teaching this exercise:

- Read each phrase in column 1 clearly, leaving a slight pause between each phrase.
- Read each phrase in column 2.
- Read the first phrase in column 1 and column 2; then read the second phrase in column 1 and column 2; continue reading a phrase in turn from each of the columns until all of them have been read.
- Be certain that the students can hear that the phrases in column 1 have a high tone (on the penultimate syllable) while those in column 2 do not.

ùyètíúkà	(you are insulting)	ùyètíúkà	(you are frightened)
ùyèmúkà	(you are drowning)	ùyèmúkà	(you are depriving someone)
ùyàsáìà	(you are staying)	ùyàsàlà	(you are refusing it)
ùyèphúìà	(you are breaking [something])	ùyèphùlà	(you are removing [something] from the fire)
ùyàtshándzà	(you like/love)	ùyàtshàndzà	(you are weaving)
ùyàsíndzà	(you are recovering)	ùyàsìndzà	(you are smearing [the floor])

C-1

Test the students' ability to distinguish phrases with a high tone (from column 1) from those without a high tone (from column 2) by giving them these phrases at random and having them respond with "high tone" or "no high tone", as the case may be.

T: [ùyètíúkà].

S: [High tone].

M-2

Repeat the steps taken in M-1.

1. A High Tone

ùyabítà (you are calling)
ùyàbútà (you are asking)
ùyàbónà (you are seeing)
ùyàfúnà (you are searching)
ùyàbúkà (you are watching)

2. No High Tone

ùyàbàlà (you are counting)
ùyàbhèrà (you are smoking)
ùyàgèzà (you are washing)
ùyànàtshà (you are drinking)
ùyàbàsà (you are kindling a fire)

C-2

Test the students' ability to distinguish phrases with a high tone from those with a low tone, as was done in C-1 above.

T: [ùyàbàlà]

S: [no high tone]

C-3

Combine C-1 and C-2, giving phrases from both at random. Be certain that the students can distinguish the phrases with a high tone from those that have none. It is not necessary for them to know the meanings of these phrases, and it is not necessary for them to pronounce them.

M-3

It is extremely important for the student to learn to hear the difference between high tone and low tone on noun prefixes. Demonstrate the difference between the two groups below as was done in M-1. (Note that the group 1 words answer the question "Ufunani?" while group 2 answers the question "Yini lena?")

1. High tone (on the
Initial syllable)
(Ufunani?)

lóbfsì	(milk)
lúsfbà	(a feather)
lúcíngò	(a telephone)
lúlwfímì	(a tongue)
lìsòndvò	(a wheel)
ìnsímbì	(an iron)

2. Low tone (on the
initial syllable)
(Yini lena?)

Lùbfsì.	(It's milk.)
Lùsfbà.	(It's a feather.)
Lùcíngò.	(It's a telephone.)
Lùlwímì.	(It's a tongue.)
Lìsòndvò.	(It's a wheel.)
Yìnsímbì.	(It's an iron.)

C-4

T: [lóbfsì]
S: ["high"]
T: [Lùbfsì]
S: ["low"]

M-4

1. High tone (on the
initial syllable)

sìphíwò	(gift)
sítínì	(brick)
sìcéìò	(request)
lìswídì	(candy)
lìKúlà	(Indian)
lìkhóìwà	(Christian)
kùthúlà	(peace)

2. Low tone (on the
initial syllable.)

Sìphíwò	(a name)
Sítínì	(a name)
Sìcéìò	(a name)
Ìswídì	(a name)
Màkúlà	(a name)
Màkhóìwà	(a name)
Kùthúlà	(a name)

C-5

Answer "high" or "low" (with reference to the tone on the first syllable),
as in C-4.

M-5

1. High tone (on the initial syllable)

sílò (lion)

síntfù (a Bantu language)

sítjà (dish)

sísù (stomach)

s'kómù (location)

S'célò (a name)

S'tínì (a name)

S'phíwò (a name)

2. Low tone (on the initial syllable)

S'lílò (a name)

S'lwànè (a name)

S'tfùphà (a name)

S'gèzà (a name)

S'lòmò (a name)

S'gcìzò (a name)

S'gwillì (a name)

S'khòvà (a name)

C-6

Answer as in C-5.

TO THE TEACHER:

Students should have their books closed for M-1; however, as you present M-2 their books may be opened, so that the students can see where the high tone comes.

The contrast between high and low tone is easier to hear in M-1 and M-2 than in M-3 and M-4 because the contrast falls on the penultimate syllable, which is longer in duration. Do not procede to M-3 and M-4 until students can accurately hear the difference in M-1 and M-2.

TO THE STUDENT:

Tone makes the difference between a noun by itself (an answer to Ufunani? What do you want?) and a noun in a copula construction (an answer to Yini lena? What is it?), as can be seen in M-3, M-4, and M-5:

Ufunani?

(M-3) lúcfngò (a telephone)

(M-4) l'wáshì (a watch)

(M-5) l'ítjè (a stone)

Yini lena?

Lúcfngò. (It's a telephone.)

L'wáshì. (It's a watch.)

L'ítjè. (It's a stone.)

Consequently the hearing of tone differences, and later the production of tone differences, is essential in gaining a working knowledge of siSwati.

Cycle 6 Show me Mbabane and Manzini.

M-1

Review Cycle 1.

M-2

Use the maps on 2-3 and 2-4 for the following.

Ngikhombise eMbabane nakaManzini.

Show me Mbabane and
Manzini.

----- eSpiki nakallhohho.

----- eHudihane nakalllatshi.

----- eSteki nakaLomahasha.

C-1

T: Ngikhombise [eMbabane nakaManzini]

S: (Points to the appropriate towns.)

M-3

Ngikhombise kaManzini neMbabane.

----- kaHhohho neSpiki.

----- kaHlatshi neNhlanguano.

----- kaLomahasha neSteki.

C-2

T: Ngikhombise [kaManzini neMbabane].

S: (Points to the appropriate towns).

M-4

For the following use the pictures from cycle 4.

Ngikhombise Mamba naMotsha.

Show me Mamba and Motsha

----- Motsha naHlophe.

----- [] na[].

C-3

T: Ngikhombise Mamba

S: (Points to the appropriate pictures.)

M-5

Review cycles 1 and 3. Present the following, making certain that students hear ne- as the form meaning "and".

Ngikhombise liwashi nelikamo

Show me a watch and
a comb.

----- inhloko nelunyawo.

----- sitembu nesikhiya.

----- ishoki neliphepha.

----- [] ne[].

C-4

T: Ngikhombise [liwashi] [nelikamo].

S: (Points to the appropriate objects).

C-5

T: Ngikhombise [liwashi] [nelikamo] [neliphepha].

S: (Points to the appropriate objects).

C-6

Use the names of students in the class for the following.

T: Ngikhombise [John] [naPeter] [naSusan].

S: (Points to the appropriate people.)

Cycle 7 More high tone.

M-1

Review Cycle 5.

M-2

Review Cycle 1.

M-3

Use objects or pictures for teaching the meaning of the following.

Lénà ylnsîphò.

This is soap.

Lénà ylnsîmbî.

This is an iron.

Lénà yîntfômbî.

----- a girl.

Lénà yîndvòdzà.

----- man.

C-1

T: Ngikhombise [insipho].

S: (Points to the appropriate object or figure.)

M-4

In the following groups the student should learn to hear the difference between a high tone and a low tone on the final syllable. First read the words in column 1, then those in column 2, and finally alternate the words from the two columns. Follow this procedure in future drills on tone.

1. High tone (on the final syllable)

Likhôffî. (It's coffee.)
Yînyângá. (It's the moon.)
Yîmâlfî. (It's money)
Yînxhômó. (It's a cow.)
Yîntfômbî. (It's a girl.)

2. Low tone (on the final syllable)

Lôbfsî. (It's milk.)
Lôsfbà. (It's a feather.)
Lôlwîml. (It's a tongue.)
Lôcîngò. (It's a telephone.)
Yînsîmbî. (It's an iron.)

TO THE STUDENT

Names are preceded by na- ("and"), objects are preceded by ne- ("and"), and most places are preceded by ne- ("and"):

naMamba	and Mamba
neliwashi	and a watch
neMbabane	and Mbabane

Those places which have the prefix ka- take the na- form of the conjunction:

nakaManzini	and Manzini
nakal'hohho	and Hhohho

TO THE TEACHER:

After M-2 and M-3 practice the following orders also:

Ngikhombise eMbabane neSpiki.

----- e[] ne[].

* * * * *

Ngikhombise kaManzini nakal'hohho.

----- ka[] naka[].

C-2

T: [Likôfi.]

S: ["high".]

T: [Lùbfsl.]

S: ["low".]

M-5

1. High tone (on the final syllable)

inkhómó

inyàngá (moon)

intfómbí

imàlí

lìkhòffí

lìbèlè (sorghum)

lúcètú (a piece of something)

2. Low tone (on the final syllable)

inyàma (meat)

inyàngà (a doctor)

insipó (soap)

sítfùphà (a thumb)

lìphèphà (paper)

lìsòntfò (Sunday)

lúnyàwò (a foot)

C-3

Answer "high" or "low" (with reference to the tone of the final syllable), as in C-2.

M-6

1. High tone (on the second syllable)

lìwáshì (a watch)

sítúlò (a chair)

ìshókì (chalk)

ìnhlókò (a head)

sìbúkò (a minor)

ìséntì (a cent)

2. Low tone (on the second syllable)

lìzèmbè (an ax)

sìvålò (a door)

ìndvòdzà (a man)

ìnggòmà (a song)

sìgcòkò (a hat)

ìndlèlà (a path)

C-4

Answer "high" or "low" (with reference to the second syllable), as in C-2.

TO THE STUDENT:

Some words differ in meaning by virtue only of their tones. Note the following:

inyàngá	(moon)	ínyàngà	(doctor)
lífèlè	(sorghum)	lífělè	(breast)
ínggómà	(witchcraft medicine)	ínggòmà	(song)
úmbâlà	(color)	úmbàlà	(lower leg)

Not only is there the possibility of confusing words (like those above), but the wrong tones on a word can reduce it to nonsense for a Swazi, forcing him to guess at the meaning, or even discouraging him from continuing the conversation.

Understanding siSwati

8-1

Cycle 8 Stand up!
(Precedes S.S. 6)

M-1

Léllilítáfùlà.
Léllilífás'tèlò.
Lóná ngumnyàngò.

This is a table.
----- window.
----- door.

C-1

T: Ngikhombise[litafula].
S: (Points to the appropriate object.)

M-2

Hámbà ètàfúlèni.
-----èfàs'télwèni.
-----emnyàngò.

Go to the table.
Go to the window.
Go to the door (lit:
doorway).

C-2

T: [Jones], hamba [emnyango].
Or: Hámb' [emnyàngò].
[Jones]: (Goes [to the door].)

M-3

Jones, sùkúma.
Smith, -----.
[], -----.

Jones, stand up.

C-3

T: [Jones], sukuma.
[Jones]: (Stands up.)

M-4

Jones, hlàlá phānsì.
Smith, -----.
[], -----.

Jones, sit down.

C-4

T: [Jones], hlala phansi.

[Jones]: (Sits down.)

C-5

Combine C-3 and C-4, and use them with each member of the class.

C-6

T: Hamb' [emnyango].

S: (Goes [to the door].)

T: Ngiyabonga, hlala phansi. Thank you. Sit down.

S: (Return to his chair, sits down.)

M-5

Jones naSmith, súkúmanì.

[] na[], -----.

Nónkhè, -----.

* * * * *

Nónkhè, hámbánì ényàngò.

-----, hlàlánì phansi.

Jones and Smith,
stand up.

Everybody, stand up.

C-7

T: [Jones naSmith], [sukumani].

SS: (Stand up.)

E-1

1. Present the following by comparing columns 1 and 2:

T: sukuma, sukumani.

hlala, hlalani

etc.

2. Test the students ability to distinguish between commands given to a single individual and those given to more than one; the appropriate responses are "individual" and "group."

T: sukumani

Response: "group"

T: hlala

Response: "individual"

1. "individual"

hámabà

bónà

sálà

nggénà

* * * *

hlàlálà

phìndzà

* * * *

súkúmà

lálélà

* * * *

làndzélà

2. "group"

hámabàni

bónàni

sálàni

nggínàni

hlàlànì

phìndzànì

súkumàni

lálélànì

làndzèlànì

TO THE STUDENT:

The suffix -ni is added to a command when it is given to two or more people (M-5). A suffix -ni is also added to the imperative singular form of verbs which have a monosyllabic stem; another -ni is then added to indicate the imperative plural:

<u>Imperative</u>	<u>Imperative Singular</u>	<u>Imperative Plural</u>
lutshi (to say)	tshani	tshanini
kudla (to eat)	dlani	dlanini
kupha (to give)	phani	phanini

These will be practiced and used later; do not try to learn these forms now. You should, however, recognize "Tsháni []" and "Tsháníni []," used in S.S. 1.

TO THE TEACHER:

The apostrophe (') is used to indicate that a vowel has been omitted. In M-1, for example, the word for window, lifas'telo, is usually pronounced without an /i/ (not lifasitelo). In other cases a vowel is omitted in normal speech when two of them come together in a sentence, as in C-2:

<u>Careful Speech</u>	<u>Normal Speech</u>
Hamba emnyango.	Hamb' emnyango.

Ngiyabonga, introduced in C-6, should be used as a classroom phrase whenever it is convenient to do so.

TO THE LANGUAGE COORDINATOR:

Some people use a different tone pattern for the imperatives of some words like hlala:

hlálà	instead of hlàlá
hlálání	instead of hlàláni

Some teachers may vary between the two patterns; for teaching purposes it is best if they will consistently use one pattern (preferably hlálá in this case).

Cycle 9 He or you?

M-1

1. Introduce the meaning of the first two items in group 1 below by using pictures 1 and 2 (in the appendix); the meaning of the other member of each pair (in group 2) can be demonstrated by contrasting the supposed action of a member of the class with that in the pictures. The rest of the meanings (items 3 and 4 in each group) will have to be given by translation.

2. Have students listen carefully to the initial syllable as you read the words below; read a word from group 1, then the corresponding word from group 2, then the next word from group 1 and the corresponding word from group 2, etc.

T: Úyàkhá. (slight pause) Úyàkhá.
 Úyàphá. (slight pause) Úyàphá.
 etc.

3. Proceed to C-1. If students have any difficulty in distinguishing the tones on the initial syllable, repeat step 1 above. In addition, have the students listen to all of the words in group 1, then all of the words in group 2.

1. High tone (on the initial syllable)

Úyàdlá. (He/she is eating.)
 Úyàkhá. (He/she is drawing water.)
 Úyàshá. (He/she is burning.)
 Úyàfá. (He/she is dying.)

2. Low tone (on the initial syllable)

Úyàdlá. (You are eating.)
 Úyàkhá. (You are drawing water.)
 Úyàshá. (You are burning.)
 Úyàfá. (You are dying.)

C-1

Test the student's ability to distinguish between "high" and "low tone" by giving them the words in M-1 at random and having them respond with "high" or "low."

T: [Úyàkhá.]

S: [high]

C-2

To the student: The difference between "you" and "he/she" is one of tone;

Úyàshá. (low-low-high) (You are burning.)

Úyàshá. (high-low-high) (He/she is burning.)

The purpose of this cycle is to give practice in hearing the difference between ù- (you) and ú- (he/she).

To the teacher: Repeat C-1, this time with the response "he" and "you" instead of "high" and "low".

M-2

Use the same procedures as were used for M-1.

1. he/she

Úyàphí? (Where is he/she going to?)

Útàphí? (Where is he/she coming to?)

Úlwàphí? (Where is he/she fighting?)

Úwàphí? (Where is he/she falling?)

2. you

Úyàphí? (Where are you going to?)

Útàphí? (Where are you coming to?)

Úlwàphí?

Úwàphí?

C-3

T: [Úyàphí?]

S: ["he"]

M-3

Use the same procedures as were used for M-1.

1. he/she

Úphúmàphí? (Where is he/she coming from?)

Úhámàphí? (Where is he/she walking?)

Úsálàphí? (Where is he/she staying?)

Úfúndzàphí? (Where is he/she studying?)

Úbónàphí? (Where is he/she looking?)

Úlálàphí? (Where does he/she sleep?)

2. you

Ùphúmàphí? (Where are you coming from?)

Ùhámàphí? (Where are you walking?)

Ùsálàphí?

Ùfúndzàphí?

Ùbónàphí?

Ùlálàphí?

C-4

T: [Ùphúmàphí?]

S: [you]

TO THE TEACHER:

The marking of tone is probably unfamiliar to you. With a few exceptions it is not necessary to mark tone for the ordinary reading of siSwati, since the context will make it clear which tones are called for. In teaching these lessons, however, it is necessary for you to learn to read the tone marks, since in exercise material the context is not always sufficient to tell you which tones to use. The whole purpose of an exercise will be blocked if you use the wrong tone. So make an effort right from the start to read the tones.

Understanding siSwati

10-1

Cycle 10 Me, I'm a Swazi; you, you're an American.
(Precedes S.S. 9)

M-1

Use pictures on the flannel board for the following.

Lónà ngùmífatì.

This is a woman.

---- ngùmífanà

----- boy.

Lénà yíndvòdzà.

----- man.

---- yíntfómbàtànà.

----- girl.

* * * * *

LélìlìSwâtì.

This is a Swazi.

LélìlìMélìkà.

----- an American.

Lónà ngùmSûtù.

----- a Mosotho.

C-1

T: Ngikhombise [umfatì].

S: (Points to the appropriate figure.)

M-2

Point to yourself as you present the following. Women teachers should substitute ngingumfatì in the first sentence.

Míné ngiyíndvòdzà.

Me, I'm a man.

---- ngìlìSwâtì.

Me, I'm a Swazi.

---- ngìngùthíshèlà.

Me, I'm a teacher.

M-3

Point to students for the following.

Wèná ùngùmífatì.

You, you're a woman.

---- ùyíndvòdzà.

You, you're a man.

---- ùlìMélìkà.

You, you're an American.

---- ùngùmtfwànès'kólwà

You, you're a student
(lit: child of school).

C-2

Point to yourself and a particular student as you use the contrasts available in M-2 and M-3 for the following monologue.

T: Mine ngi[liSwati].
Wena u[liMelika].

C-3

Use your own name and those of the class for this monologue.

T: Mine ngingu[Mamba].
Wena ungu[Jones] (pointing to a student).

M-4

Refer to yourself and the figures used in M-1 for the following.

Mine ngilSwati.	Yena liSwati. (Him, he's a Swazi.)
---- nginguthishela.	---- nguthishela. (Him he's a teacher.)
---- ngi[yindvodza].	---- [yindvodza]. (Him, he's a man.)

C-4

Make comparisons and contrasts between yourself and the figures used in M-1 (including umfati, umfana, intfombatana, liMelika, and umSutfu).

T: Mine ngi[liSwati].
Yena [liSwati].
Or: Yena[liMelika].

C-5

T: Mine ngi[yindvodza].
Wena (pointing to a student) u[ngumfati].
Yena (referring either to one of the other students or to a picture) [yindvodza].

C-6

Review cycle 8 by using wena instead of a persons name (Wena, sukuma, instead of Jones, sukuma).

M-5

Use the pictures from M-1 for teaching umuntfu and several animal and bird pictures for teaching silwane and inyani.

Lónà ngùmúntfù.

This is a person.

Lési silwânè.

This is an animal.

Lónà yinyôni.

This is a bird.

C-7

T: Ngikhombise [umuntfu].

S: (Points to the appropriate picture.)

C-8

T: (pointing to self) Mine ngingumuntfu, hhayi [silwane].

(pointing to the student he is speaking to) Wena ungumuntfu, hhayi [silwane].

(pointing to some other student or a picture) Yena ngumuntfu, hhayi [silwane].

E-1

Use the following as a test to assure yourself that students understand the meaning of mine, wena, and yena. Add further sentences from M-1 to M-5 as necessary.

Teacher

Response

Mine ngiliSwati.

"me"

Wena uliMelika.

"you"

Yena ngumSutfu.

"him"

Wena ungumfati.

"you"

Mine nginguthishela.

"me"

Yena ngumuntfu.

"him"

etc.

TO THE STUDENT:

You have now been introduced to three of the emphatic pronouns (also sometimes called independent or absolute pronouns):

mine	I, me
wena	you
yena	he/she, him/her

(The plurals are introduced in later cycles: tshine, we, us; nine, you; bona, they, -hem.) These pronouns are mainly used for purposes of emphasis or for distinguishing between different people (as in C-3). Grammatically they are somewhat independent, serving frequently to repeat the information given elsewhere in the sentence by a subject or object pronoun prefixed to the verb (or copula construction, as in M-2):

Wena, uyaphi? You, where are you going?

Mine, ngiyindvodza. Me, I'm a man.

While the emphatic pronouns are never used directly as the subject or object of a verb (or a copula construction), they do have an important function (of emphasis and differentiation) in siSwati conversations.

Cycle 11 Here or there?

M-1

Place the following objects on the other side of the room so that they are visible to the class: liwashi, sikhwama, insimbi. Have the following objects in front of you: libhodlela, sipunu, insipho. Present the sentences below for listening only.

Sípúnù sflāphà. (The spoon is here.)

Sikhwāmà sflāphá. (The bag is there.)

Líbhódlèlā lflāphà. (The bottle is here.)

Líwashi lflāphá. (The clock is there.)

Ínsimbi flāphà. (The iron is here.)

Ínsiphò flāphá. (The soap is there.)

* * * * *

Sflāphà. (It's here.)

Sflāphá. (It's there.)

Lflāphà. (It's here.)

Lflāphá. (It's there.)

Ílāphà. (It's here.)

Ílāphá. (It's there.)

C-1

The difference in the sentences above is a matter of tone. The students should be able to distinguish between lâphà and lâphá and to respond with "here" and "there". Note: Position yourself, the objects, and the students in accordance with the Swazi meanings.

T: [Sflāphà.]

S: ["here"]

C-2

T: [Jones], hlala [lāphà].

Or: Hlala[lāphà], [Jones].

[Jones]: (Sits in the chair indicated.)

T: [Smith], hlala[lāphá].

Or: Hlala[lāphá], [Smith].

[Smith]: (Sits in the chair indicated.)

M-2

Béka sípúnù lăphà.

Put the spoon here.

---- líbhódlèlà-----.

---- ínsímbl -----.

C-3

T: Beka [sipunu] lăphà.

S: (Puts [the spoon] "here".)

If a student places an object wrongly, you can correct him as follows:

T: Beka [sipunu] lăphà.

S: (Puts object in wrong place.)

T: Ngitshite: Beka [sipunu] lăphà, hhayi lâphá

M-3

Béka síkhwâmà lâphá.

Put the bag there.

---- líwáshì -----.

---- ínsíphò -----.

C-4

T: Beka [síkhwama] lâphá.

S: (Puts [the bag] "there".)

C-5

T: Beka [sipunu] lăphà,
[síkhwama] lâphá.

S: (Puts the objects in the places indicated)

Cycle 12 Here is Luyengo.

M-1

In this cycle two short verbal responses are required from the student. Use the map on page 12-3 of the appendix for the following.

<u>Teacher</u>	<u>Response</u>
Ngikhómbis' eMhlúme.	Àngibóni. (I don't see it.)
----- eTjáníni.	-----.
----- eS'dvòkòdvò.	-----.
----- eLúyèngò.	-----.
----- eMànkáyàná.	-----.
----- eBhùnyá.	-----.
----- eMáikènsi.	-----.

M-2

<u>Teacher</u>	<u>Response</u>
Nâkù eMhlúme.	Ngilyàbòngà. (I thank you.)
----- eTjáníni.	-----.
----- eS'dvòkòdvò.	-----.
----- eLúyèngò.	-----.
----- eMànkáyàná.	-----.
----- eBhùnyá.	-----.
----- eMáikènsi.	-----.

C-1

T: Ngikhombis' [eMhlume].
 S: Angiboni.
 T: (pointing to the map) Nakw [eMhlume].
 S: Ngiyabonga.

C-2

Use the map on page 12-4 of the appendix for locating the following towns: kuMatshapa, kuMahlanya, kuMaliyaduma, and kuMahamba.

T: Ngikhombise [kuMatshapha].

S: Angiboni.

T: Naku [kuMatshapa].

S: Ngiyabonga.

C-3

Have students locate the towns introduced in C-1 and C-2 on the appropriate maps.

T: Ngikhombise [eMhlume].

S: (Points to [Mhlume].)

Or: Angiboni.

TO THE STUDENT:

Because of English stress-intonation patterns it is easy to get the tones of Angibóni reasonably correct. For the same reason ngiyàbòngà is difficult. Notice that there is a contrast of tones on the third syllable:

àngibóni

ngiyàbòngà

Be sure to stay low on the -bò- of ngiyàbòngà.

TO THE TEACHER:

In teaching M-1 and M-2, begin by using the careful speech forms. Later, demonstrate the difference between the careful speech forms and the normal speech forms and then use the normal speech forms.

Careful Speech

Ngikhombise eMhlume.

Naku eMhlume.

Normal Speech

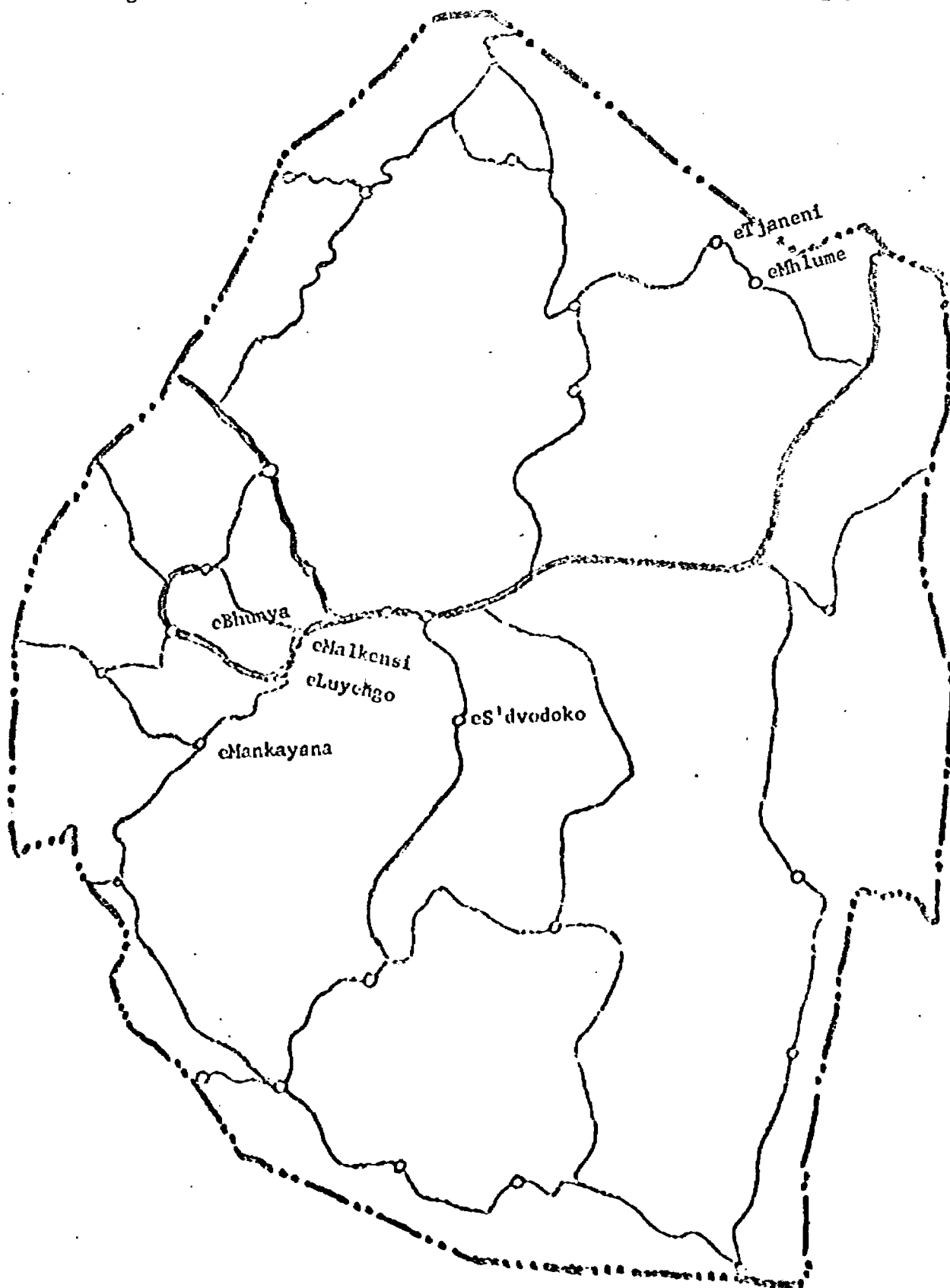
Ngikhombis' eMhlume.

Nakw eMhlume.

The following phrases may be used in teaching students the responses in M-1 and M-2:

Tshani []. Say [].

Tshanini []. Say (pl) [].



Cycle 13 High tone or falling tone?

M-1

To the student: In addition to the level tones "high" and "low" introduced in cycles 5 and 7, there are rising and falling glides which signal differences in meaning in siSwati. (Part of the difference between "lâphâ, here" and "lâphâ, there" in cycle 11 is the contrast between low tone and falling tone on the first syllable.) The falling glide, being the easier one to hear, is introduced in this cycle. The words in M-1 are all siSwati family names.

To the teacher: Follow the steps used in teaching cycle 5.

1. Falling tone (on the second syllable)

Kùñêñè

Sìtshêhè

Mànânà

2. High tone (on the second syllable)

Kùhlâsè

Mâsékò

Mâsfânà

If students have difficulty in hearing the difference between these two tone patterns, try demonstrating the difference by humming the tone patterns after each word:

T: Mànânà ò - ô - ò

Mâsfânà ò - á - ò

Another way to illustrate the difference is to draw the tone contours on the blackboard:

Mànânà [- \ -]

Mâsfânà [- - -]

C-1

T: [Mâlângà]

S: ["fall"]

T: [Mâlíngà]

S: ["high"]

M-2

- | | |
|--|--|
| 1. <u>Falling tone</u> (on
the second syllable) | 2. <u>Low tone</u> (on
the second syllable) |
| Mānānā | Mābāsò |
| Sītshēbē | Vīlānē |
| Kūnēnē | Lūkhēlē |

C-2

T: [Mābāsò]

S: ["low"]

C-3

Combine C-1 and C-2 adding the following names with high tone:
Mābūzā, Gīnīndzā, Gāmédzē, Tshābédzē, Mālíngā.

M-3

- | | |
|--|---|
| 1. <u>Falling tone</u> (on
the second syllable) | 2. <u>High tone</u> (on
the second syllable) |
| Lùbfsì. (It's milk.) | Ùléìè. (You are sleeping.) |
| Lùsfbā. (It's a feather.) | Ùséìè. (You are remaining.) |
| Lùcīngò. (It's a telephone.) | Ùphétshè. (You are in charge.) |
| Lùlwīmì. (It's a tongue.) | Ùkwéìè. (You are on board.) |
| Lisōndvò. (It's a wheel.) | Ùsflè. (You are smart.) |
| Yīnsfmbì. (It's an iron.) | Ùfflè. (You are dead.) |

C-4

T: [Lùbfsì.]

S: ["fall"]

M-4

Note that the falling tone comes after a high tone rather than a low tone (as in M-3 above).

1. Falling tone (on
the second syllable)

lúbísl (milk)
lúsíbà (feather)
lísôndvò (wheel)
ínsîmbì (iron)
sítôlò (store)
sípônù (spoon)

2. High tone (on
the second syllable)

lîwáshì (watch)
lîftíyà (tea)
lîsóbhò (soup)
lîswídì (candy)
sítúlò (chair)
sîkhúlù (chief)

C-5

T: [lîwáshì]

S: ["high"]

M-5

The contrast between a falling tone and a low tone after a high tone is a bit difficult to hear since the low tone is actually a short falling pitch rather than a level pitch. The difference between falling tone and low tone in this context then is one of a long falling pitch contrasted a short falling pitch. (Long and short here referring to the amount of pitch change rather than the time duration for the glide):

1. Falling tone (on
the second syllable)

sítôlò (store)
sîkhwâmà (bag)
sîkhûlù (chief)
lúsíbà (feather)
ínsîmbì (iron)
ínkîðsì (king)

2. Low tone (on
the second syllable)

síbòngò (family name)
ínýàmà (meat)
sítûphà (thumb)
lîphèphà (paper)
ínýònì (bird)
ínsìphò (soap)

C-6

T: [sítôlò]

S: ["fall"]

M-6

To the student: In the following sentences the difference between a present event and an event unrelated to the present (sometimes called "past remote") is one of tone.

1. Falling tone (on the second syllable)

Báhâmbà bódvâ. (They went alone.)

Básâlâ bódvâ. (They remained alone.)

Bábûyâ bódvâ. (They returned alone.)

Báfûndzâ bódvâ. (They studied alone.)

Bálâlâ ébúsûkù. (They slept at night.)

Básômâ ébúsûkù. (They courted at night.)

Bákhâlâ ébúsûkù. (They cried in the night.)

Bátshêngâ ésíttôlô. (They bought at the store.)

2. High tone (on the second syllable)

Báhâmbà bódvâ. (They are going alone.)

Básâlâ bódvâ. (They are remaining alone.)

Bábûyâ bódvâ. (They are returning alone.)

Báfûndzâ bódvâ. (They study alone.)

Bálâlâ ébúsûkù. (They sleep at night.)

Básômâ ébúsûkù. (They court at night.)

Bákhâlâ ébúsûkù. (They cry in the night.)

Bátshêngâ ésíttôlô. (They buy at the store.)

C-7

T: [Báhâmbà bódvâ.]

S: ["fall"]

C-8

Repeat C-7 using "present" and "past" as responses instead of "high" and "low." Do not teach the meanings of the sentences as a whole.

TO THE STUDENT:

Learning to hear the difference between high, fall, and low on a particular syllable is necessary, as can be seen in M-6, for understanding siSwati. Furthermore, being able to hear the differences makes the task of learning produce the differences very much easier.

TO THE LANGUAGE COORDINATOR:

Some teachers may use different tones for some of the words and names in this cycle. These differences are valid dialectal differences; however, the purpose of this cycle -- that of learning to hear the falling tone in contrast to high and low will be frustrated if it is taught by a teacher whose tones differ on any of the words around which these exercises are built. For teaching this cycle, select in advance those teachers whose tones on the individual words are the same as those in this cycle. All siSwati speakers have the same tone contrasts (high, low, falling, rising), even though they may occasionally differ on the pronunciation of a particular word.

Cycle 14 Give me some salt.

M-1

Use objects (or pictures) for the following.

Ngìphé insìphò.

Give me some soap.

----- ímàlí.

Give me some money.

----- síkhwâma.

----- líbhódìlèlà.

----- [].

C-1

T: Ngìphe [insìpho].

Or: Ngìph' [insìpho].

S: (Gives the article requested.)

M-2

Lolu luswayi.

This is salt.

---- lulata.

This is cream.

Lesi sinkhwa.

This bread.

Lona ngushukela.

This is sugar.

---- ngupelepele.

This is pepper.

---- ngumbhidvo.

This is cooked greens.

C-2

T: Ngìphe [luswayi].

S: (Gives the article requested.)

T: Ngìyabonga.

If a student gives the wrong object, you can correct him as follows:

T: Ngìphe [luswayi].

S: (Gives the wrong article.)

T: Ngìtshite: Ngìphe [luswayi], hhayi [lulata].

M-3

Demonstrate the use of kute as a response by doing C-3 yourself:

T: Ngiphe luswayi. Kûté. There isn't any.

Ngiphe lulata. Kûté.

etc.

Use the classroom phrase Tshanini [kute] (Say "kute") in teaching students to pronounce this verbal response.

C-3

T: Ngiphe [luswayi].

S: Kûté.

There isn't any.

TO THE STUDENT:

The Swazi custom is to give objects with two hands rather than one. If the object is quite small, it is normally held in the right hand with the left hand touching the right wrist (as a gesture of deference). Do not give things with the left hand.

(When shaking hands, the left hand is also held to the right wrist as a sign of deference.)

Cycle 15 Review (tone tests)

Test-1

1. For this test review the following: cycle 5: M-1, M-2, M-5; cycle 9: M-1; cycle 13: M-1, M-3, M-5.
2. Give Test -1, found on page 15-2.

Test-2

1. For this test the students need to be able to use the acute accent (´) for marking high tone and the grave accent (`) for marking low tone. Be sure that they understand which marks to use; (this information is given in the instructions of the test sheet).
2. The test is found on page 15-3.

Test-3

1. For this test review cycle 13: M-1, M-2, M-3, M-4.
2. Give Test-3, found on page 15-4.

Test-4

1. For this test review cycle 13: M-5.
2. Give Test-4, found on page 15-5.

Test-5

1. For this test review cycle 13: C-7, C-8.
2. Give Test-4, found on page 15-6.

Test 1 (high tone // no high tone)

1. Provide each student with a copy of this test, folded so that the answer section is not visible during the test.
2. Pronounce each word or sentence twice; with a slight pause between each pronunciation. Student should mark their sheets according to the instructions below.
3. Have students unfold their sheets and check the answers. Pronounce again those items which were not heard correctly.

Instructions:

Circle the syllable which has the high tone. (Only one syllable in each of the following will have a high tone.)

1. Uyabita. (You are calling.)
2. Uyafuna. (You are desiring.)
3. Uyephula. (You are breaking [something].)
4. litje (stone)
5. sisu (stomach)
6. Uyabona. (You are seeing.)
7. sitja (dish, vessel)
8. Uyakha. (You are drawing [water].)
9. Uyapha. (You are giving.)
10. Kuhlase (a family name)
11. Uyafa. (You are dying.)
12. buhle (beauty)
13. Siphos (a personal name)
14. Kufa (a personal name)
15. Maseko (a family name)
16. Usele. (You are remaining.)
17. liphepha (paper)
18. insipho (soap)

Fold to here

1. Uyabita
2. Uyafuna.
3. Uyephula.
4. litje
5. sisu
6. Uyabona.
7. sitja
8. Uyakha.
9. Uyapha.
10. Kuhlase.
11. Uyafa
12. buhle
13. Siphos
14. Kufa
15. Maseko
16. Usele.
17. liphepha
18. insipho

Test 2 (high tone // low tone)

See test 1 (page 15-2) for instructions about using this test.

Instructions:

Listen carefully to the unmarked syllable in the following. If the tone is high, write an acute accent mark (´) over the vowel; if the tone is low write a grave accent mark (`) over the vowel. Note that all the rest of the tones are low.

Example: Ùyàbíthà.

- | | | |
|---|---|--|
| <ol style="list-style-type: none"> 1. Ùyètíukà. (You are insulting.) 2. Ùyètíukà. (You are frightened.) 3. Ùyèmukà. (You are depriving [someone].) 4. Ùyèmukà. (You are drowning.) 5. Ùyàsalà. (You are staying.) 6. Ùyèphulà. (You are removing [something] from the fire.) 7. Ùyàsalà. 8. Ùyèphulà. (You are breaking [something].) 9. Ùyàtshandzà. (You are weaving.) 10. Ùyàtshandzà. (You are leving.) 11. Litjè (It's a stone.) 12. litjè (stone) 13. lifù (cloud) 14. Lifù. (It's a cloud.) 15. Lùkheldè (a family name) 16. Mábuzà 17. Vìlanè 18. Gìnindzà 19. Gàmedzè | <p style="writing-mode: vertical-rl; transform: rotate(180deg);">Fold to here</p> | <ol style="list-style-type: none"> 1. Ùyètíukà. 2. Ùyètíukà. 3. Ùyèmùkà. 4. Ùyèmúkà. 5. Ùyàsálà. 6. Ùyèphùlà. 7. Ùyàsálà. 8. Ùyèphúlà. 9. Ùyàtshàndzà. 10. Ùyàtshándzà. 11. Litjè. 12. litjè 13. lifù 14. Lifù. 15. Lùkhèlè 16. Mábúzá 17. Vìlàné 18. Gìnínndzà 19. Gàmédzè 20. Màbàsò |
|---|---|--|

Test 3 (high tone // falling tone)

See test 1 (page 15-2) for instructions on using this test.

Instructions:

Listen carefully to the unmarked syllable in the following. If the tone is high, write an accute accent mark (') over the vowel; if the tone is falling, write a circumflex (^) over the vowel. Note that all the rest of the tones are low except in 14-17.

- | | | |
|--|---|---|
| <ol style="list-style-type: none"> 1. Kùhlasè (a family name) 2. Kùnenè (" " ") 3. Mānanā (" " ") 4. Māsekò (" " ") 5. Māsina (" " ") 6. Sītshēbè (" " ") 7. Gīnindzā (" " ") 8. Lùbisi. (It's milk.) 9. Ûlelē. (You are sleeping.) 10. Lìsondvò. (It's a wheel.) 11. Yìnsimbì. (It's an iron.) 12. Ûfilè. (You are dead.) 13. lúbisi. (milk) 14. līwashì (watch) 15. lúsibā (feather) 16. sītòlò (store) 17. síkhulù (chief) 18. Sìkhulù. (It's a chief.) 19. Sītòlò. (It's a store.) 20. Ûsilè. (You are smart.) | <p style="writing-mode: vertical-rl; transform: rotate(180deg);">Fold to here</p> | <ol style="list-style-type: none"> 1. Kùh1ásè. 2. Kùnēnè. 3. Mānānā. 4. Māsékò. 5. Māsina. 6. Sītshēbè. 7. Gīnīndzā. 8. Lùbīsi. 9. Ûlélè. 10. Lìsōndvò. 11. Yìnsīmbì. 12. Ûfīlè. 13. lúbīsì. 14. līwáshì. 15. lúsībā 16. sītôlò 17. síkhûlù 18. Sìkhûlù. 19. Sītôlò. 20. Ûsílè. |
|--|---|---|

Test 4 (high tone // falling tone / low tone)

See test 1 (page 15-2) for instructions on using this test.

Instructions:

Listen carefully to the unmarked syllable in the following. Write (') for high tone, (˘) for low tone, and (^) for falling tone.

- | | |
|---|---|
| <ol style="list-style-type: none"> 1. Vīlanè (a family name) 2. ùlelè. (You are sleeping.) 3. Lubísi. (It's milk.) 4. Lusíbhà. (It's a feather.) 5. lubísi (milk) 6. Yinsímbì (It's an iron.) 7. laphà (here) 8. laphá (there) 9. Sìpho (a personal name) 10. Lìve (It's Live [a personal name].) 11. lâpha 12. sítulò (chair) 13. síbongò (surname) 14. síkhwamà (bag) 15. sítfuphà (thumb) 16. líphèphà (paper) 17. Uílélè. (You are sleeping.) 18. Uílélè (He is sleeping.) 19. sísùsá (cause) 20. Sísùsá (a personal name) 21. Lúdvongá (a personal name) 22. ludvongá (wall) | <ol style="list-style-type: none"> 1. Vīlanè 2. ùlélè. 3. Lùbísì 4. Lùsíbhà. 5. lúbísi 6. Yìnsímbì. 7. làphà 8. lâphá 9. Sìphó 10. Lìvè. 11. lâphá (there) 12. sítûlò 13. síbôngò 14. síkhwâmà 15. sítfuphà 16. líphèphà 17. ùlélè. 18. Uílélè. 19. sísùsá 20. Sísùsá 21. Lúdvongá 22. ludvongá |
|---|---|

Fold to here

Test-5

1. Follow the instructions for test-1 (page 15-2) for giving the test below.
2. After students have marked the tones on all of the sentences, read each sentence again, having them identify the meaning (past or present) by crossing out the incorrect portion of the translation.

Instructions:

1. Write (') for high tone and (^) for falling tone on the second syllable of the sentences below.
2. After all of the sentences have been marked for tone, the teacher will re-read the sentences. If you hear a high tone on the second syllable, the sentence refers to an event in the present. If you hear a falling tone on the second syllable, the sentence refers to an event unrelated to the present (i.e., past). Cross out the inappropriate portion of the translation.

- | | |
|---------------------|--|
| 1. Báhambà bódvâ. | (They ^{went}
are going alone.) |
| 2. Báhambà bódvâ. | (They ^{went}
are going alone.) |
| 3. Básalà bódvâ. | (They ^{remained}
are remaining alone.) |
| 4. Básalà bódvâ. | (They ^{remained}
are remaining alone.) |
| 5. Bábuyà bódvâ. | (They ^{returned}
are returning alone.) |
| 6. Bábuyà bódvâ. | (They ^{returned}
are returning alone.) |
| 7. Báfundzà bódvâ. | (They ^{studied}
study alone.) |
| 8. Bálalà bódvâ. | (They ^{slept}
sleep alone.) |
| 9. Bálalà ébúsûkù. | (They ^{slept}
sleep at night.) |
| 10. Bálalà ébúsûkù. | (They ^{slept}
sleep at night.) |

Fold to here

- | | |
|---------------------|--------------------------------|
| 1. Báhâmbà bódvâ. | (They went
alone.) |
| 2. Báhâmbà bódvâ. | (They are
going alone.) |
| 3. Básalà bódvâ. | (They are
remaining alone.) |
| 4. Básalà bódvâ. | (They re-
mained alone.) |
| 5. Bábuyà bódvâ. | (They re-
turned alone.) |
| 6. Bábuyà bódvâ. | (They are
turning alone.) |
| 7. Báfundzà bódvâ. | (They
study alone.) |
| 8. Bálalà bódvâ. | (They sleep
alone.) |
| 9. Bálalà ébúsûkù. | (They
sleep at night.) |
| 10. Bálalà ébúsûkù. | (They
slept at night.) |

TO THE LANGUAGE COORDINATOR:

In your briefing sessions make certain that the teachers know how to read the correct tones on these tests; this is especially important where there are minimal pairs (i.e., two items are alike except for a single feature, such as a tone). The teachers should learn to read the tone markings; however, at this point it may still be necessary for them to take their cue from the English meanings.

Cycle 16 It's not a book.

C-1

Obtain pictures, or the actual objects, of the following:
ipenseli (pencil), incwadzi (book), sitfombe (picture), litafula (table),
libhokisi (box), sikilidi (cigarette), libhodo (pot), libalave (map),
sikholwa (school), ibhola (ball), inamanedi (a cold drink).

Since the siSwati names for these objects have not been previously learned, the student will have to guess at the meanings. If he guesses correctly, follow the C-1A routine; if he guesses wrongly follow the C-1B routine.

C-1A

T: Ngikhombise [ipenseli].
S: (Points to the correct object.)
T: Awubonike!
Or: Awuvake!

C-1B

T: Ngikhombise [sitfombe].
S: (Points to the wrong object.)
T: Akusi[so]. It's not.
Nâsi [sitfombe]. Here is a picture.

C-2

Use the blank map of Swaziland on page of the appendix for the following. Ask for towns in this order: kaManzini, kaLhohho, kaLobamba, kaLlatshi; kuMatshapa, kuMahlanya, kuMahamba; eMhlume, eMlembe, eMankayana, eLuyengo, eMalkensi.

C-2A

T: Ngikhombise [kaManzini].
S: (Points to the correct town.)
T: Awabonike!

C-2B

T: Ngikhombise [kuMatshapa].
S: (Points to the wrong town).
T: Chá, àkùsikó.
Naku [kuMatshapha].

E-1

In this exercise the students should listen selectively for the forms which mean "here is.....": naku, nali, nasi, nayi. This is a simple, easy, but important, exercise: it provides for training in hearing forms which are easily ignored or overlooked by students.

The responses by the students are simply mimicry of the first word of the sentence.

<u>Teacher</u>	<u>Response</u>
Naku eMhlume.	naku
Nali libhokisi.	nali
Nasi sitfombe.	nasi
Naku kuMatshapa.	naku
Nasi sikolwa.	nasi
Nali litafula.	nali
Nayi ipenseli.	nayi
Nayi incwadzi.	nayi
Nasi sikhwama.	nasi
Naku kaManzini.	naku
Nayi ibhola.	nayi
Nali bhodlela.	nali

E-2

The following is another selective listening exercise, similar to E-1.

<u>Teacher</u>	<u>Response</u>
Akusiyo incwadzi.	akusiyo
----- ipenseli.	-----
----- ibhola.	-----
----- inamangedi.	-----
* * * * *	
Akusilo litafula.	akusilo
----- libhokisi.	-----
----- libalave.	-----
* * * * *	
Akusiso sitfombe.	akusiso
----- sikhwama.	-----
----- sikolwa.	-----
* * * * *	

<u>Teacher</u>	<u>Response</u>
Akusiko eMhlume.	akusiko
----- kaKhohho.	-----
----- kuMatshapa.	-----

TO THE STUDENT:

In E-1 note that there is an agreement between the noun prefix (NP) of a noun and the suffix of the demonstrative copulas (nasi, nali, nayi):

Nasi sitombe.
Nali litafula.
Nayi ibhola.

Nansi may be used in place of nayi

Nansi ibhola.

Cycle 17 You (pl) or I?

M-1

To the student: In order to understand siSwati, it is necessary to hear the difference between the first sound in each of the following sentences:

Nâlá. (You pl refused.)

Ngâlá. (I refused.)

One of them is familiar to English ears. The other is not, even though the sound occurs in English: the sound of ⟨n⟩ in sing is virtually the same as the sound of ⟨ng⟩ in ngala; the difficulty is that in English the sound of ⟨ng⟩ occurs at the end of syllables (as in sing) but not at the beginning of syllables (as in ngala).

The importance of distinguishing the sounds of ⟨n⟩ and ⟨ng⟩ in these sentences can be readily understood: n- means you (pl) and ng- means I.

To the teacher: Contrast the sentences in group 1 with those of group 2, pointing to the members of the class and yourself as you do so.

1. n (/n/)

Nâlá. (You pl refused.)

Nâdlá. (You pl ate.)

Nâphá. (You pl gave.)

Nâkhá. (You pl drew [water].)

Nâshá. (You pl burned.)

2. ng (/ŋ/)

Ngâlá. (I refused.)

Ngâdlá. (I ate.)

Ngâphá. (I gave.)

Ngâkhá. (I drew [water].)

Ngâsha. (I burned.)

C-1

T: [Nâlá]

S: ["you all"]

T: [Ngâlá]

S: ["I"]

M-2

To the student: In the following sentences ni- means you (pl) and ngi- means I.

To the teacher: Contrast the sentences of group 1 with those of group 2.

1. n (/n/)

Niyabona. (You pl are seeing.)
 Niyabuka. (You pl are watching.)
 Niyafuna. (You pl are desiring.)
 Niyabita. (You pl are calling.)
 Niyahamba. (You pl are going.)
 Niyasala. (You pl are remaining.)

2. ng (/ŋ/)

Ngiyabona. (I'm seeing.)
 Ngiyabuka. (I'm watching.)
 Ngiyafuna.
 Ngiyabita.
 Ngiyahamba.
 Ngiyasala.

C-2

T: [Ngiyabona.]

S: ["I"]

M-3

To the student: In the following sentences n- means you (pl) and ng- means I.

1. n (/n/)

Neva. (You pl heard.)
 Nema. (You pl stood.)
 Nenta. (You pl made [something].)
 Noma. (You pl were thirsty.)
 Nosa. (You pl roasted [something].)
 Nona. (You pl sinned.)

2. ng (/ŋ/)

Ngeva. (I heard.)
 Ngema. (I stood.)
 Ngenta. (I made [something].)
 Ngoma. (I was thirsty.)
 Ngosa. (I roasted [something].)
 Ngona. (I sinned.)

C-3

T: [Neva].

S: ["you plural"]

C-4

Combine C-1, C-2 and C-3.

M-4

To the student: Note the difference between the two prefixes added to the following noun:

nelizembe (and/with an ax)

ngelizembe (by means of an ax)

These prefixes are na- (and/with) and nga- (by means of) when used with names.

1. n (/n/)

nemfologo (and a fork)
nemukhwa (and a knife)
nelizembe (and an axe)
nemali (and money)
nensipho (and soap)

* * *

naMamba (and Mamba)
naKllophe
naKunene
naMascko

2. ng (/ŋ/)

ngemfologo (by means of a fork)
ngemukhwa (by means of a knife)
ngelizembe
ngemali
ngensipho

ngaMamba (by means of Mamba's vehicle)
ngalllophe
ngaKunene
ngaMascko

C-4

T: {nemfologo}

S: {"and"}

T: {ngemfologo}

S: {"by means of"}

TO THE STUDENT:

The difference between ⟨n⟩ and ⟨ng⟩ is crucial in other instances:

Nâni? (And what else?)

Ngâni? (Why?)

Ngilyàbònà. (I see.)

Ngilyàbòngà. (I give thanks.)

Test-1 (n / ng)

1. Provide each student with a copy of this test, folded so that the answer section is not visible during the test.
2. Pronounce each word or sentence twice, with a slight pause between each pronunciation. Student should mark their sheets according to the instructions below.
3. Have students unfold their sheets and check the answers. Pronounce again those items which were not heard correctly.

Instructions:

Write n or ng in the spaces provided.

- | | | |
|---|---|---|
| <ol style="list-style-type: none"> 1. ___âlá. (...refused.) 2. ___âlá. 3. ___âphá. (...gave.) 4. ___âphá. 5. ___âshá. (...burned.) 6. ___âdlá. (...ate.) 7. ___âkhá. (...drew [water].) 8. ___êvá. (...heard.) 9. ___êvá. 10. ___êntá. (...made [something].) 11. ___ômá. (...was/were thirsty.) 12. ___ômá. 13. ___ôsá. (...roasted [something].) 14. ___êmá. (...stood.) 15. ___lyàhámà. (...am/are going.) 16. ___lyàbúkà. (...am/are watching.) 17. ___èmfólgò. (...a fork) 18. ___èmfólgò. 19. ___ènsíphò. (...soap) 20. ___ènsíphò. | <p style="writing-mode: vertical-rl; transform: rotate(180deg);">Fold to here</p> | <ol style="list-style-type: none"> 1. Nâlá. 2. Ngâlá. 3. Ngâphá. 4. Nâphá. 5. Nâshá. 6. Ngâdlá. 7. Ngâkhá. 8. Ngêvá. 9. Nêvá. 10. Ngêntá. 11. Ngômá. 12. Nômá. 13. Nôsá. 14. Ngêmá. 15. Nglyàhámà. 16. Nglyàbúkà. 17. nèmífolgò 18. ngèmífolgò 19. ngènsíphò 20. nènsíphò |
|---|---|---|

Cycle 18 This is not sugar, it's salt.

M-1

Use the same pictures as were used in cycle 10: M-1. Point to the man when saying Lona akusiye umfati.

Àkùsìyè úmfâti.	Lónà àkùsìyè úmfâti.	It's not a woman.	This is not a woman.
Àkùsìyè úmfânà.	----- àkùsìyè úmfânà.	It's not a boy.	
Àkùsìyè índvòdzà.	Lónà, àkùsìyè índvòdzà.	It's not a man.	
Àkùsìyè íntfòmbàtânà.	----- àkùsìyè íntfòmbàtânà.	It's not a girl.	

T: (pointing to [the man]) [Lona] akusi[ye]
[umfati]. Ngikhombise [umfati].

S: (Points to the appropriate figure.)

M-2

Use the same picture as were used in cycle 10: M-1.

* * * * *

Àkùsìlò lìSwâti.	Léll àkùsìlò lìSwâti.	It's not a Swazi.	This is not a Swazi.
Àkùsìlò lìMélíkà.	---- àkùsìlò lìMélíkà.	It's not an American.	
Àkùsìyè úMSÚtíù.	Lónà àkùsìyè úMSÚtíù.	It's not a Mosotho.	

C-2

T: (pointing to an American) [Leli] akusi[lo] [lìSwati]:
Ngikhombise [lìSwati].

S: (Points to the appropriate picture.)

M-3

Obtain a salt shaker, a sugar bowl, a spoon, and a fork from the kitchen or dining hall for the following.

Lólu àkùsfíb lúswáyì.

This is not salt.

Lónà àkùsfyè shúkèlá.

This is not sugar.

Lési àkùsfisò sípúnù.

This is not a spoon.

Lónà àkùsfyè ímfólògò

This is not a fork.

C-3

T: Ngiphe [shukela].

S: (Gives either [sugar] or [salt].)

If the right item is given:

T: Ngiyabonga. (turns to the class)
[lona] [ngushukela]. Akusi [lo]
[luswayi].

If the wrong item is given:

T: Chá. Akusi [ye] [shukela] [lona].
[luswayi].

Or: [Lolu] [luswayi].
Akusi [ye] [shukela].

Add the following vocabulary from previous cycles: likhofi (coffee); litiya (tea); likamo, comb; sibuko, (mirror). (Be sure to have the necessary objects or pictures in hand.)

C-4

Repeat C-3, using objects or pictures for the following pairs:

ishoki	(chalk)	ipenseli	(pencil)
liphepha	(paper)	incwadzi	(book, letter)
imfologo	(fork)	umukhwa	(knife)
inyama	(meat)	sinkhwa	(bread)
sipunu	(spoon)	sitja	(dish)
lubisi	(milk)	tjwala	(beer)

The second of each of the pairs above has not been previously introduced. Ngikhombise may be used as well as ngiphe.

Test-1

1. Provide each student with a copy of this test, folded so that the answer section is not visible during the test.
2. Read the siSwati sentences in the answer section, putting a slight pause between the sentences. It should be sufficient to read each of them once only; if students have difficulty in comprehending them, it means that the earlier part of this cycle has not been adequately learned. Students should underline the English word for the object (or person) referred to in the siSwati sentences.
3. Have students unfold their sheets and check the answers.

Instructions:

Underline the English word for the object (or person) referred to in the two siSwati sentences read by the teacher.

1. sugar salt
2. spoon fork
3. coffee tea
4. mirror comb
5. chalk pencil
6. paper book
7. fork knife
8. meat bread
9. spoon dish
10. woman man
11. woman boy
12. Mamba Motsha
13. Zwane Hlophe
14. Zwane Hlophe
15. Mamba Motsi
16. woman boy
17. Mosotho white man
18. sugar salt
19. sugar salt
20. book paper

-----Fold to here-----

1. sugar: Lona ngushukela. Akusilo luswayi.
2. fork: Lena yimfologo. Akusiso sipunu.
3. tea: Leli litiya. Akusilo likhofi.
4. mirror: Lesi sibuko. Akusilo likamo.
5. pencil: Lena yipenseli. Akusiyo ishoki.
6. book: Lena yincwadzi. Akusilo liphepha.
7. knife: Lona ngumukhwa. Akusiyo imfologo.
8. bread: Lesi sinkhwa. Akusiyo inyama.
9. spoon: Lesi sipunu. Akusiso sitja.
10. woman: Lona ngumfati. Akusiyo yindvodz.
11. boy: Lona ngumfana. Akusiye umfati.
12. Mamba: Lona nguMamba. Akusiye Motsha.
13. Zwane: Lona nguZwane. Akusiye Hlophe.
14. Zwane: Akusiye Hlophe lona. NguZwane.
15. Motsha: Akusiye Motsha lona. NguMamba.
16. boy: Akusiye umfati lona. Ngumfana.
17. white man: Akusiye umSutfu lona. Ngumlu.
18. sugar: Akusilo luswayi lolu. Ngushukela.
19. salt: Akusiye shukela lona. Luswayi.
20. paper: Akusiyo incwadzi lona. Liphepha.

Cycle 19: Recognizing p and ph

M-1

To the student: In order to understand siSwati, it is necessary to hear the difference between /p/ and /ph/:

/p/: kúpélà to spell

/ph/: kúphélà to get finished

Your initial reaction may be that /p/ sounds "hard" while /ph/ sounds "soft". Actually much more is involved than this; for example, /ph/ has a puff of air following the lip closure (similar to that in the English word pellet), while /p/ does not have puff of air (called aspiration). At this point, however, it is only necessary for you to be able to hear that there is a difference between /p/ and /ph/ and tell which one is being used in a particular word.

To the teacher: Read the words in group 1; then the words in group 2. (It may be useful to write "p" and "ph" on the blackboard, pointing to them as you read these groups.) Then contrast each pair of words (pointing to "p" and "ph" as you say them):

T: kupela, kuphela
kupika, kuphika
etc.

Ss: (listen carefully)

1. /p/

kúpélà (to spell)

kúpíkà (to dig [with a pick])

kúpósà (to mail, post)

kúpùmà (to burst)

2. /ph/

kúphélà (to get finished)

kúphíkà (to deny)

kúphòsà (to miss)

kúphúmà (to go out)

If students seem to have difficulty in distinguishing /p/ from /ph/, demonstrate the difference by using siSwati syllables:

pa, pha

pi, phi

pe, phe

pu, phu

po, pho

C-1

T: [kupela]

S: ["p"]

M-2

To the student: While there are not as many minimal pairs (words or sentences having only one sound difference) for p//ph as these are for n//ng (cycle 17), the contrast of /p/ and /ph/ is just as important.

To the teacher: Follow the same procedures as were used for M-1. (Do not attempt to teach the meaning of these words.)

1. /p/

kupeta (dig)
kupenda (paint)
kuputjuta (squeeze out)
sipolo (railroad tracks)
lipani (pan)
lipasi (pass)
sipeke (bacon)

2. /ph/

kuphetsha (conclude)
kuphemba (kindle)
kuphukuta (mock)
sipholo (squirt of milk)
liphama (rifle butt)
liphisi (hunter)
siphofu (kerosene lamp)

* * * * *

sipunu (spoon)
lipipi (pipe)
pelepele (pepper)

siphiwo (ability)
liphupho (dream)
kuphapha (fly)

C-2

T: [kuphetsha]

S: ["ph"]

Test-1 (p // ph)

1. Provide each student with a copy of this test, folded so that the answer section is not visible during the test.
2. Pronounce each word or sentence twice; with a slight pause between each pronunciation. Student should mark their sheets according to the instructions below.
3. Have students unfold their sheets and check the answers. Pronounce again those items which were not heard correctly.

Instructions:

(In siSwati the combination "ph" never has the sound of "f" (as does "ph" in English). Learn to identify the siSwati /ph/ by listening to the teacher, and forget what "ph" means in English)

Write p or ph in the spaces provided.

1. kú__élà
2. kú__fka
3. kú__ósà
4. kú__élà
5. kú__élà
6. kú__úmà
7. kú__ùmà
8. sf__ólò
9. sf__òlò
10. lf__ánì
11. lf__fsì
12. sf__ékè
13. sf__fwò
14. lf__fsì
15. lf__ásì
16. sf__únù
17. pélè__èlè
18. lf__fpì
19. lf__èphà
20. lf__ùphò

Fold to here

1. kúpélà
2. kúpíka
3. kúpósà
4. kúphélà
5. kúpélà
6. kúphúmà
7. kúpùmà
8. sfpólò
9. sfphòlò
10. lfpánì
11. lfphfsì
12. sfpékè
13. sfphfwò
14. lfphfsì
15. lfpásì
16. sfpúnù
17. pèlèpèlè
18. lfpfpì
19. lfphèphà
20. lfphùphò

TO THE STUDENT:

An alternative sentence order is possible in M-3 without significant change of meaning:

Lolu akusilo luswayi.	(M-3)
Akusilo luswayi lolu.	(alternative)

In M-3 it is possible to use the impersonal form of the demonstrative instead of a form which agrees with the noun mentioned:

Lolu akusilo luswayi.	(M-3)
Loku akusilo luswayi.	(Impersonal form)
Lesi akusiso sipunu.	(M-3)
Loku akusiso sipunu.	(Impersonal form)

E-1

In this exercise the students should listen selectively for the forms which mean "it is not": akusiye, akusiso, akusilo, akusiyo. Special attention should be paid to the last syllable of this word. The responses are simple mimicry of this portion of the sentence.

<u>Teacher</u>	<u>Response</u>
Lona akusiye umfati.	àkùsfyè.
Leli akusilo liSwati.	àkùsfìb.
Lona akusiye umSutfu.	àkùsfyè.
Leli akusilo liMelika.	àkùsfìb.
Lesi akusiso sipunu.	àkùsfisè.
Leli akusilo liphepha.	àkùsfìb.
Lesi akusiso sitja.	àkùsfisè.
Lena akusiyo inyama.	àkùsfyè.
Lena akusiyo imfologo.	àkùsfyè.
Lona akusiye umfana.	àkùsfyè.
Lolu akusilo luswayi.	àkùsfìb.
Lolu akusilo lubisi.	àkùsfìb.
Lena akusiyo ipenseli.	àkùsfyè.

Test-2 (' // ` ; ' // ` # ^)

Follow the usual procedures in giving this test.

Instructions:

Write high tone (') or low tone (`) on the vowel of the unmarked syllable.

1. kúp'helà
2. kúp'elà
3. kúp'hikà
4. kúp'hosà
5. kúp'umà
6. kúp'ikà
7. kúp'humà
8. kúp'osà
9. kúp'endà
10. kúp'età

Instructions:

Write high tone ('), low tone (`) or falling tone (^) on the vowel of the unmarked syllable.

11. Ngálá.
12. Nálá.
13. Siphó.
14. laphà
15. laphá
16. Ngaphá.
17. Ngensíphò.
18. Nensíphò.
19. Ngìyàhambà.
20. Ngìyàbongà.

1. kúp'hélà
2. kúp'élà
3. kúp'hìkà
4. kúp'hòsà
5. kúp'ùmà
6. kúp'íkà
7. kúp'húmà
8. kúp'ósà
9. kúp'èndà
10. kúp'ètà

Fold to here-----

11. Ngâlá.
12. Nâlá.
13. Sìphó.
14. làphà
15. lâphá
16. Ngâphá.
17. Ngènsíphò.
18. Nènsíphò.
19. Ngìyàhámà.
20. Ngìyàbòngà.

TO THE STUDENT:

In siSwati "ph" never has the sound of "f" (as does "ph" in English).

Note the following words:

lipipi	liphepha
pelepele	liphupho
	kuphapha

Can you make a hypothesis about /p/ and /ph/ occurring in the same word?

TO THE TEACHER:

If students have considerable difficulty in recognizing /p/ and /ph/, it may be helpful to give a "same-different" drill, such as the following, before doing C-1.

<u>Teacher</u>	<u>Response</u>
kupela, kupela	same
kuphela, kuphela	same
kupela, kuphela	different
kupika, kuphika	different
kuposa, kuphosa	different
kuphosa, kuphosa	same
kuposa, kuphosa	different
kupela, kupela	same
kuposa, kuposa	same
kuphela, kuphela	different

TO THE LANGUAGE COORDINATOR:

Make certain before class that teachers are able to read the tones in the second part of Test-2; English meaning cues are not given, so the reading of some of the words (e.g., numbers 13-15) depends entirely on the tone marks. If some teachers still have difficulty in reading the tone marks, pencil in the English meanings.

Understanding siSwati

20-1

Cycle 20: Don't take the pencil.

M-1

Tshátshà sípúnù,
----- lîbhódlèlà,
----- síkhwâmà,
----- ípénsèlî.
----- íncwàdzî.

Take the spoon.
Take the bottle.
Take the bag.
Take the pencil
Take the book.

C-1

T: Tshatsha [sipunu].
S: (Takes [the spoon].)

C-2

T: Tshatsha [sipunu].
S: (Takes [the spoon].)
T: Beka [sipunu] etafuleni.
S: (Puts [the spoon] on the table.)

M-2

Músà kúbékà sípúnù èfàs'télwèní.
-----síkhwâmà-----,
-----ípénsèlî-----,
-----íncwàdzî-----.

Don't put the spoon by/in
the window.

C-3

T: Beka [sipunu] etafuleni.
Musa kubeka [sipunu] efas'telweni.
S: (Puts [the spoon] on the table.)

C-4

T: Beka [sikhwama] phansi.

S: (Guesses at the meaning and puts [the bag] somewhere.)

If the item is put on the floor:

T: Awuvake!

If the item is put elsewhere:

T: Musa kuḽeka [sikhwama]
[etafuleni].

Ngitshite: Beka [sikhwama] phansi.

In place of phansi (floor) also use: esitulweni (on the chair),
ekhloneni (in the corner).

C-5

Use the following objects in pairs:

ipenseli (pencil)	ishoki (chalk)
incwadzi (book)	liphepha (paper)
shukela (sugar)	luswayi (salt)
imfologo (fork)	umukhwa (knife)
sipunu (spoon)	sitja (vessel)

The student should be instructed to pick up the wrong item of each pair.

T: Tshatsha [ipenseli].

S: (Takes [a piece of chalk].)

T: Musa kutshatsha [ishoki].

Ngitshite: Tshatsha [ipenseli].

S: (Takes [the pencil].)

C-6

Use the following objects (or pictures) in pairs:

luswayi	(salt)	pelepele	(pepper)
shukela	(sugar)	luiata	(cream)
lubisi	(milk)	emanti	(water)
inyama	(meat)	inhlanti	(fish)
sinkhwa	(bread)	libhotela	(butter)
sipeke	(bacon)	licandza	(egg)

The second of each of the pairs has not been previously introduced.
For variation use ngikhombise in place of tshatsha (ngikhombise
[]. Musa kungikhombisa [].)

T: Tshatsha [pelepele]

S: (Takes either [salt] or [pepper].)

T: Awubonike!

Or: (if the wrong item is taken) Musa kutshatsha [luswayi].
Tshatsha [pelepele].

Cycle 21 Recognizing b and bh

M-1

To the student: Listen to the consonants of the second syllable in following words:

kúbòngà (give thanks)

kúbhòngà (bellow)

While neither of these consonants is exactly like the "b" in English, they are different enough from each other in Swazi so that you should have little trouble in distinguishing them.

To the teacher: Read the words in group 1; then read the words in group 2. (It may be useful to write "b" and "bh" on the blackboard, pointing to them as you read these groups.) Then contrast each pair of words (pointing to "b" and "bh" as you say them):

T: kúbúkà, kúbhúkà
kúbòngà, kúbhòngà
etc.

Ss: (listen carefully)

(Do not attempt to teach the meaning of these verbs.)

1. /b/ [b̥]

kúbúkà (look)
kúbòngà (give thanks)
kúbékà (put away, down)
kúbábà (be bitter)

2. /bh/ [pʰ]

kúbhúkà (reserve)
kúbhòngà (bellow)
kúbhèkà (go somewhere)
kúbhàbhà (float)

If students seem to have difficulty in distinguishing /b/ from /bh/, demonstrate the difference by using siSwati syllables:

ba, bha
be, bhe
bi, bhi
bo, bho
bu, bhu

It may also be helpful to give a "same-different" drill, such as the following, before doing C-1.

<u>Teacher</u>	<u>Response</u>
kubuka, kubuka	same
kubhuka, kubhuka	same
kubuka, kubhuka	different
kubonga, kubhonga	different
kubeka, kubheka	different
etc.	

C-1

T: [kubeka]

S: ["b"]

M-2

1. /b/

síbhûnù	(buttock)
líbhálà	(courtyard)
sígàbà	(chapter)
síbhóngò	(surname)
líbhàngà	(distance)
líbhélè	(breast)
úmbàlo	(feud)
síkhèbè	(bank of a road/ river)
úmsôbò	(a kind of leafy vegetable)

* * *

kúbàlà	(count)
kúbòlà	(become rotten)
kúbàngà	(fight over something)
kwébùlà	(peel [without knife])

2. /bh/

síBhûnù	(Afrikaans)
líbhálà	(wheelbarrow)
lígàbhà	(tin can)
síbhóngò	(grudge)
líbhángè	(bank)
líbhêlè	(a Swazi robe)
úmbhâlò	(scripture)
síkèbhè	(boat)
úmsóbhò	(meat juice)

kúbhálà	(write)
kúbhólà	(drill [a hole])
kúbhángà	(bank money)
kúbhúlà	(consult a witchdoctor)

C-2

T: [sɪBhŭnù]

S: ["bh"]

TO THE STUDENT:

The consonant "bh" is often used for the "b" in words borrowed from English:

libhange	bank
libhokisi	box
libhala	bar
libhotela	butter
ibhola	ball
umbhedze	bed
bhanana	banana

Test-1

Follow the usual procedures in giving this test.

Instructions:

Write b or bh in the spaces provided.

1. kú__úkà
2. kú__úkà
3. kú__ékà
4. kú__èkà
5. kú__òngà
6. kú__òngà
7. kú__àbhà
8. kú__àlà
9. kú__àngà
10. kú__ángà
11. kú__álà
12. sí__óngò
13. úńsò__ò
14. sí__ûnú
15. sí__ûnú
16. lî__âlà
17. úńsô__ò
18. síkhè__è
19. síkè__è
20. f__ólà

Fold to here

1. kúbhúkà
2. kúbúkà
3. kúbékà
4. kúbhèkà
5. kúbhòngà
6. kúbòngà
7. kúbhàbhà
8. kúbàlà
9. kúbàngà
10. kúbhángà
11. kúbhàlà
12. síbhóngò
13. úńsòbhò
14. síbûnú
15. síbhûnú
16. lîbâlà
17. úńsôbhò
18. síkhèbbè
19. síkébhè
20. fbhólà

Cycle 22 Is this Peter?

M-1

In this cycle the student should indicate his understanding of a siSwati question by a brief verbal response (rather than a non-verbal response, as is usually the case). Use pictures of students (these may be quickly obtained with a polaroid camera). The names (and pictures) the Swazi teachers may be used instead of the names of students, if desired. Pictures of known public figures may also be used for further practice.

NgùPeter yîní-lò?

Is this Peter?

---John-----?

---Mary-----?

---Jane-----?

---[]-----?

C-1

T: Ngu[Peter] yini-lo?

S: Yébbò.

Or: Chá.

M-2

Use objects (or pictures) for the following.

Sípúnù yîní lésì?

Is this a spoon?

Sítjà -----?

-----a dish?

Sfpékè -----?

-----bacon?

Sínkhwa -----?

-----bread?

C-2

T: [Sipunu] yini lesi?

S: Yebo.

Or: Cha.

M-3

Use objects (or pictures) for the following.

Libhódlèlà yini léli?	Is this a bottle?
Libhótêlà -----?	-----butter?
Liklábishi-----?	-----cabbage?
Lifólintji-----?	-----an orange?
Lihhábhùlà-----?	-----an apple?
Licândzà-----?	-----an egg?

C-3

T: Libhodlela yini leli?

S: Yebo.

Or: Cha,

M-4

Use the pictures which were used in M-1 to demonstrate C-4 taking both parts yourself.

T: NguPeter yini-lo? Nguye.
 NguJohn yini-lo? Nguye.
 etc.

C-4

T: Ngu[Peter] yini-lo?

S: Ngúyè.

M-5

Use the objects which were used in M-2 to demonstrate C-5, taking both parts yourself.

C-5

T: [Sipunu] yini lesi?

S: Ngísò.

M-6

Use the objects which were used in M-3 to demonstrate C-6, taking both parts yourself.

C-6

T: [Libhodlela] yini leli?

S: Ngf1b.

M-7

Use the objects and pictures which were used in M-1, M-2, and M-3 to demonstrate C-7, taking both parts yourself.

T: NguPeter yini-lo? Akusiye.

Sipunu yini lesi? Akusiso.

Libhodlela yini leli? Akusilo.

etc.

C-7

T: (pointing to the wrong picture) [NguPeter] yini[-lo]?

S: Akusi[yè].

TO THE STUDENT:

Just as in English there are other ways of saying "yes," so in siSwati there are other ways of saying "yebo:"

h-m

h-o
e-e

Similarly, there's another way of saying "cha:"

é-è

You will learn to use these later; in the meantime, if you listen carefully, you will probably hear your teachers use these forms (especially when speaking informally)

In C-5 and C-6 notice that there is an agreement between the noun prefix (NP) of the noun and the pronoun used in the answer:

sipunu ngiso

libhodlela ngilo

Cycle 23 Statement or Question

M-1

To the student: The difference between a statement and a yes/no question is sometimes expressed without the use of a question word or any change of word order:

Ùyàbítà. You are calling.

Ùyàbítà? Are you calling?

This difference is signalled in several ways, two of which are helpful for distinguishing a statement from a question in this cycle:

1. The entire sequence of tones is put in a slightly higher "register" or "key":

Ùyàbítà.	Ùyàbítà?
$\left[\begin{array}{c} \text{---} \\ \text{--} \end{array} \right]$	$\left[\begin{array}{c} \text{---} \\ \text{--} \end{array} \right]$

(The tone sequence for both of the above, remains the same: low - low - high - low.)

2. The vowel of the penultimate syllable (second to last) is longer in the statement than it is in the question (as can be seen above).

In this cycle you should learn to identify statements and questions on the basis of these two differences. At first you will probably find it easier to distinguish them by the penultimate vowel length in the statements than by the "tone register" difference.

To the teacher: Take the following steps in teaching this exercise:

1. Read the first statement from column 1, then the first question from column 2:

T: Ùyàbítà. (Slight pause) Ùyàbítà?

Continue in this fashion through the entire exercise; the students should listen for the two differences between a statement and a question.

2. Proceed to C-1. If the students have any difficulty in distinguishing a statement from a question, repeat step 1; in addition, have the students listen to all of the statements (column 1), then all of the questions (column 2), in order to observe the lengthening of the penultimate vowel for the statement.

1. Statement

Ùyàbítà. (You are calling.)
Ùyàbútà. (You are asking.)

2. Question

Ùyàbítà? (Are you calling?)
Ùyàbútà? (Are you asking?)

Ùyàbónà. (You are seeing.)
Ùyàfúnà. (You are searching.)

Ùyàbónà? (Are you seeing?)
Ùyàfúnà? (Are you searching?)

C-1

Test the students' ability to distinguish between statements and questions by giving them the sentences in M-1 at random and having respond by identifying them as "statement" or "question."

M-2

Use the same procedures as were used for M-1.

1. Statement

Ùyàtshéngà. (You are buying.)
Ùyàhámà. (You are walking.)
Ùyàfúndzà. (You are studying.)
Ùyàsálà. (You are staying.)

2. Question

Ùyàtshéngà? (Are you buying?)
Ùyàhámà? (Are you walking?)
Ùyàfúndzà? (Are you studying?)
Ùyàsálà? (Are you staying?)

C-2

Use the same procedures as were used for C-1.

T: [Ùyàtshéngà?]

S: ["Question"]

C-3

Combine C-1 and C-2 randomly.

M-3

To the student: In the following both statement and question have a low - low - low - low tone sequence (in contrast to the above which have a low - low - high - low sequence). While both statement and question have the same tone sequence, that of the question is in a higher "register" or "key," and so is easy to distinguish from the statement. (The penultimate vowel of the statement is also lengthened, as above.)

1. Statement

Ùyàbìlà. (You are angry.)
 Ùyàbàlà. (You are counting.)
 Ùyàbhèrà. (You are smoking.)
 Ùyàfòmà. (You are perspiring.)
 Ùyàgèzà. (You are washing.)
 Ùyànàtshà. (You are drinking.)

2. Question

Ùyàbìlà? (Are you angry?)
 Ùyàbàlà? (Are you counting?)
 Ùyàbhèrà? (Are you smoking?)
 Ùyàfòmà? (Are you perspiring?)
 Ùyàgèzà? (Are you washing?)
 Ùyànàtsha? (Are you drinking?)

C-4

T: [Ùyàbìlà.]

S: ["Statement"]

C-5

Combine C-3 and C-4 randomly.

M-4

1. Statement

Ùyábítà. (He/she is calling.)
 Ùyáhàmbà. (He/she is going.)
 Ùyáfúndzà. (He/she is going.)
 Ùyábónà. (He/she is seeing.)

2. Question

Ùyábítà? (Is he/she calling?)
 Ùyáhàmbà? (Is he/she going?)
 Ùyáfúndzà? (Is he/she studying?)
 Ùyábónà? (Is he/she seeing?)

C-6

T: [Ùyábítà.]

S: ["Statement"]

Cycle 24 Shirt and pants

This cycle introduces several new words; it also provides for a review of cycles 16, 18, and 22.

C-1

Use pictures for the following.

T: Lona ngumfati; lona ngumfana;
lona ngumpheki.

Ngikhombise [umfati].

S: (Points)

T: Yebo, ngu[mfati].

Or: Akusiye [umfati]. (Corrects student.)

* * * * *

Ngikhombise [umfana].

S: (Points)

T: Yebo, ngu[mfana].

Or: Akusiye [umfana]. (Corrects student.)

* * * * *

Ngikhombise [mpheki].

S: (Points)

T: Yebo, ngu[umpheki].

Or: Akusiye [umpheki]. (Corrects student.)

If the student makes a wrong identification, correct him by using sentences learned in cycles 16 and 18.

C-2

T: Ngu[mpeki] yini-lo?

S: Nguye.

Or: Akusiye.

C-3

Repeat C-1 and C-2, using the following sets of nouns:

libhodo (pot), sitja (dish), inkomishi (cup)

* * * * *

lijezi (sweater), libhande (belt), lihembe (shirt)

* * * * *

libhande (belt), libhantji (jacket), lijezi (sweater)

* * * * *

libhantji (jacket), lihembe (shirt), libhulawozi (blouse)

* * * * *

libhulawozi (blouse), inggubo (dress), thayi (tie)

* * * * *

ticatfulo (shoes), tibuko (glasses), sibuko (mirror)

* * * * *

lihembe (shirt), libhuluko (pants), ticatfulo (shoes)

C-4

I: Ngikhombise [lijezi] ne[lihembe].

Or: Ngikhombise [lijezi] ne[lihembe] ne[libhande].

S: (Points to the appropriate articles.)

Cycle 25 Where's the post office?

M-1

Use pictures on the flannelboard for the following.

Leli liposi.	This is a post office.
---- lhhovisi	----- an office.
---- lhbhange.	----- a bank.
---- lidolobheni.	----- a town.
---- lisontweni.	----- a church.
Lesi sitolo.	----- a store.
---- sikholweni.	----- a school.

C-1

T: Ngikhombise [liposi].

S: (Points.)

If the student points correctly:

T: Awubonike!

If the student points incorrectly:

T: Akusi[lo] [liposi].
Ngikhombise [liposi],
hhayi [sitolo].

C-2

T: [Liposi] yini leli?

S: Ng[lo].

Or: Akusi[lo].

M-2

Use the map on page 25-4 for the following.

Lapha kuseposini.	Here is the post office
-----hhovisi.	----- office.
-----bhange.	----- bank.
-----dolobheni.	----- town.
-----sontweni.	----- church.
-----sitolo.	----- store.
-----sikholweni.	----- school.

C-3

Use the site plan on page 25-4.

T: Ngikhombise [eposini].

S: (Points)

If the student points correctly:

T: Awuvake!

If the student points incorrectly:

T: Akusiko.

Kuse[sitolo] lapho.

C-4

Place the pictures used in M-1 in various parts of the room.

Identify these places with following monolog.

T: Lapha kuse[posini].

Here is [the post office].

Lapha kuse[bhange].

There is [the bank].

C-5

T: Yani [eposini].

Go to the post office.

S: (Goes to [the "post office".])

C-6

First demonstrate this dialog, taking both parts yourself:

T: Kungakuphi eposini? Kungalapha.

----- ebhange? Kungalapha.

etc.

Then teach students to give the response: Kungalapha.

T: Kungakuphi [eposini]?

Which way (where) is
[the post office]?

S: (pointing in the direction of [the "post office"])

Kungalapha.

C-7

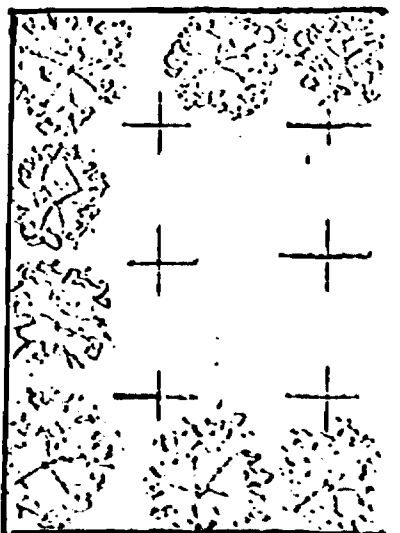
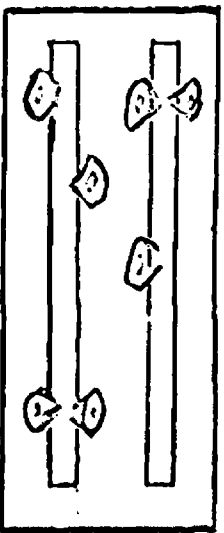
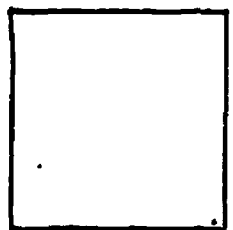
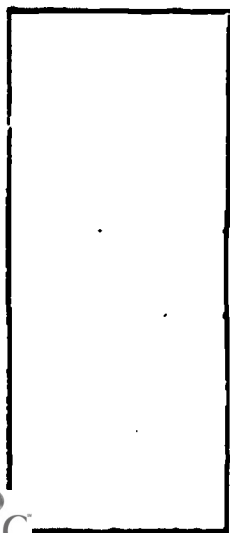
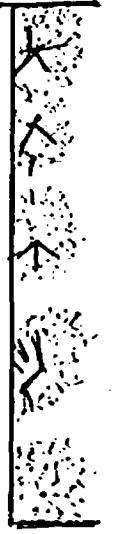
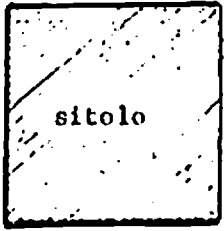
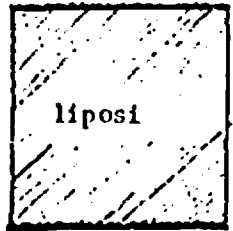
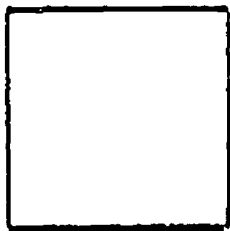
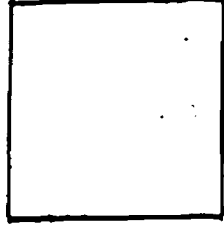
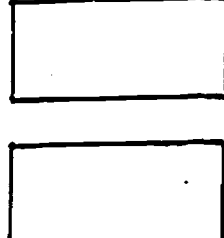
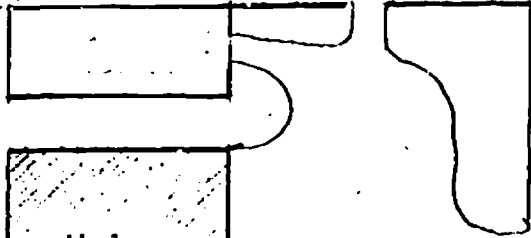
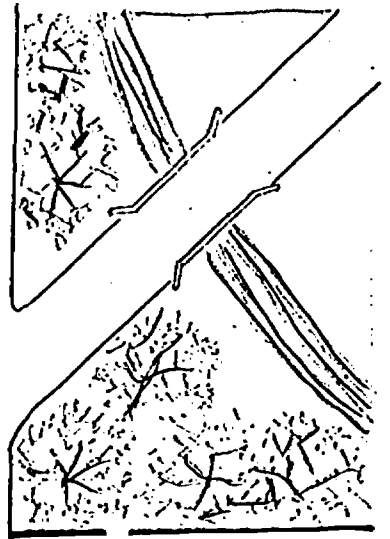
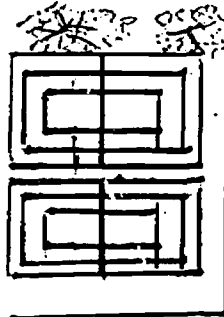
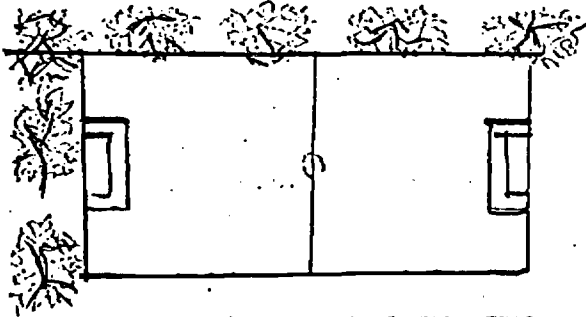
If students have trouble in recognizing the places, teach them to ask for a repetition by asking: Kuphi?

T: Kungakuphi [eposini]?

S: (not hearing well) Kuphi?

Where?

T: [Eposini].



sikolwa

lihhovisi

libhange

liposi

sitolo

lisontfo

Cycle 26 Put it into the box.

C-1

This is a review of cycle 20. Use a variety of objects for which students have recently learned the names.

T: Beka [lihhabhula] [etafuleni].

Musa kubeka[lihhabhula]

S: (Puts [the apple] where requested.)

C-2

Use the pairs of objects (or pictures) which were used in C-5 and C-6 of cycle 20.

T: Tshatsha [ipenseli]. Musa kutshatsha [ishoki].

S: (Takes [the pencil].)

M-1

Use a box and the necessary objects for the following. Teach the meaning of faka by demonstration:

T: Ngifzka lijezi ebhokisini. (giving the sweater to a student)

S: Wena, faka lijezi ebhokisini. (Puts the sweater into the box.)

Faka lijezi ebhokisini.

---- lihembe-----.

---- libhande-----.

---- libhulawozi-----.

Put the sweater into the box.

----- shirt -----.

----- belt -----.

----- blouse -----.

C-3

T: Faka[lijezi] ebhokisini.

S: (Puts [the sweater] into a box.)

M-2

Musa kufaka lijezi ebhokisini.

Don't put the sweater into
the box.

----- lihembe-----.

----- libhande-----.

----- libhulawozi-----.

C-4

T: Faka [lijezi] ebhokisini.

Musa kufaka [lihembe] ebhokisini.

S: (Puts the requested item into the box.)

M-3

Read each line, pausing just slightly between the noun and the sentence. The aim here is to have the students associate the object prefix (OP) with the noun to which it refers.

lijezi: Lifake ebhokisini, (Put it into the box.)

sipunu: Si-----, (Put it into the box.)

lihembe: Li-----.

sitja: Si-----.

libhande: Li-----.

sikhiya: Si-----.

libhulawozi: Li-----.

C-5

T: Tshatsha [lihembe].

S: (Takes [the shirt].)

T: Lifake ebhokisini.

Or: Lifak' ebhokisini.

S: (Puts [the shirt] into the box.)

C-6

Have a handbag available for the following.

T: Faka [lijezi] ebhokisini.

Musa ku[li]faka esikhwameni.

S: (Puts [the sweater] into the box.)

C-7

Use the objects used in C-1.

T: Tshatsha [libhablula]

S: (Takes [the apple].)

T: [Li]beke etafuleni.

Musa ku[li]beka efas'telweni.

S: (Puts [the apple] on the table.)

Cycle 27 Is this Mbabane?

M-1

Use the map on page 2-3 for the following.

KuseMbabane yini lapha?	Is this Mbabane here?
----Steki -----?	
----Spiki -----?	
----[] -----?	

C-1

T: KuseMbabane yini lapha?

S: Yebo.

Or: Cha.

C-2

First demonstrate this dialog, taking both parts yourself:

T: KuseMbabane yini lapha? Ngukhona.

----Steki -----? Ngukhona.

etc.

* * * * *

KuseMbabane yini lapha? Akusiko.

----Steki -----? Akusiko.

Then teach students to pronounce the responses:

Ngukhona.

Akusiko.

Use the names of towns learned in cycle 12 and the names of the countries learned in cycle 2.

T: KukaManzini yini lapha?

S: Ngukhona

Or: Akusiko.

It is (lit

pre

It is not.

C-3

Print the names of several Swazi towns on separate sheets of paper and place them on the side and back walls of the classroom:

Manzini

T: [Peter], yani [kaManzini].

S: (Goes to the "town" indicated.)

C-4

T: Kungakuphi [kaManzini]?

Which way is Manzini?

S: (pointing in the direction of "Manzini") This way.
Kungalapha.

Or: Kungala.

Cycle 28 Don't give me things with the left hand.

C-1

Review the names of objects which students have learned, concentrating on those which may have been forgotten. If a student points to the wrong object correct him with Musa kungikhombisa...

T: Ngikhombise [licandza].

Or: Ngitjengise [licandza].

Show me [an egg].

S: (Points to some object other than [an egg].)

T: Musa kungikhombisa [libalave].

Ngikhombise [licandza].

S: (Points to [an egg]).

C-2

Review cycle 8, watching for opportunities to use the negative imperative (musa ku...)

T: Hamba etafuleni.

S: (Goes to the door.)

T: Hamba etafuleni, musa kuya emnyango.

S: (Goes to the table.)

* * * * *

T: Ngiyabonga, buyel' endzaweni yakho.

Thank you, return to your place.

S: (Returns to his chair or wherever he was previously.)

Add the following phrases to the above situation:

Musa kuhlala. Hamba.

Musa kuhlala phansi. Sukuma.

C-3

T: [Mary] hamba [efas'telweni].

[Mary]: [Mary] goes to the board and starts back to her seat.

T: Musa kubuyela endzaweni yakho.

Don't return to your seat (lit: place).

C-4

Review cycle 11, watching for opportunities to use the negative imperative.

T: Beka sipunu lâphà.

S: (Puts the spoon at a distance from the teacher.)

T: Sibeke lâphà, musa kusibeka lâphá.

S: (Puts the spoon where requested.)

C-5

Review cycle 14, watching for an opportunity to reprimand some one who gives with the left hand.

T: Ngiphe [insipho].

S: (Hands [soap] with his left hand.)

T: Musa kunginike
nge[sancele].

Don't give me
(something) with the
left hand.

Cycle 29 Where's the market?

M-1

Use the site plan on page 27-3 for the following.

Lapha kusemakethe.

Here is the market.

-----sitaladini

----- street.

-----ndleleni.

----- path,

-----bhulohweni.

----- bridge.

C-1

T: Ngikhombise [emakethe]

Or: Ngitjengise [emakethe].

Show me [the market].

S: (Points)

C-2

First demonstrate this dialog, taking both parts yourself:

T: Ngukuphi emakethe? Ngulapha.

----- esitaladini Ngulapha.

etc.

Then teach students to pronounce the response: Ngulapha.

C-2

T: Ngukuphi [emakethe]?

S: (pointing) Ngulapha.

C-3

T: Kusemakethe yini lapha?

S: Ngukhona.

Or: Akusiko.

M-2

Use the site plan on page 27-3 for the following.

Lapha kusendlini yekulala.	Here is the dormitory (lit: house of sleeping).
-----ndlini yekudla.	Here is the dining hall.
-----gilawundini.	----- football ground.
-----baleni.	----- yard.

C-4

Repeat C-1 and C-2, substituting the new vocabulary from M-2 above.

C-5

Repeat C-2, using all of the new vocabulary from M-1 and M-2.

C-6

Print the names of the places in M-1 and M-2 on separate sheets of paper and place them on the side and back walls of the classroom:

emakethe

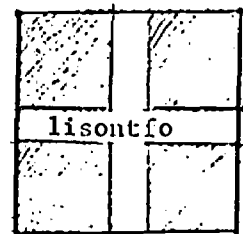
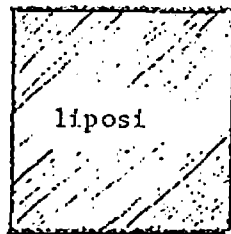
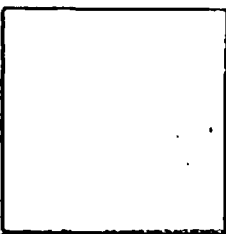
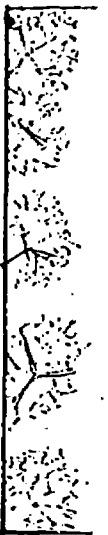
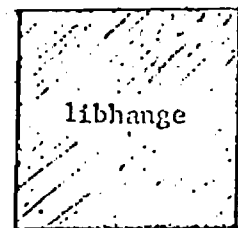
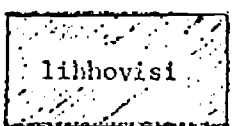
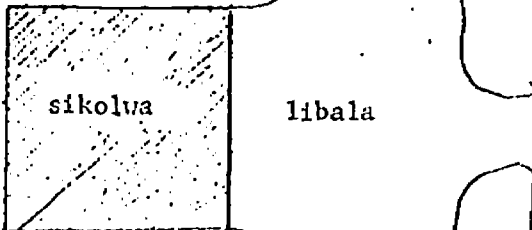
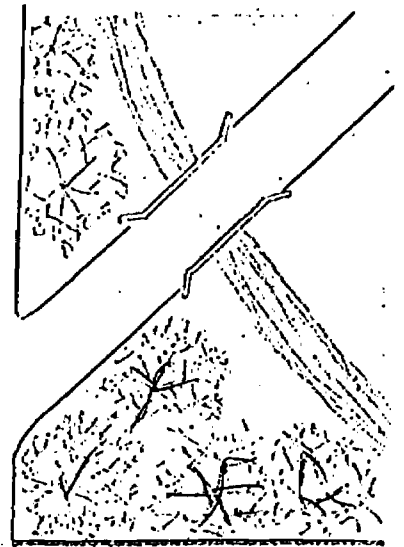
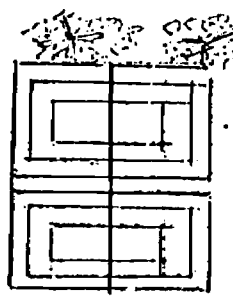
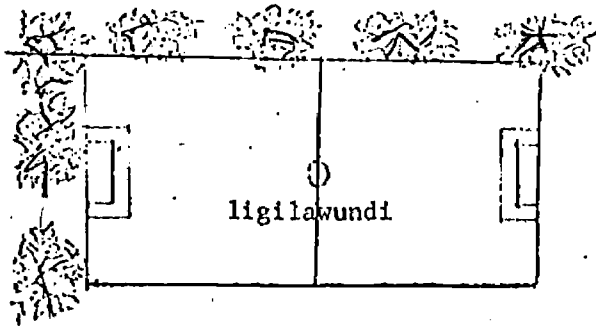
Identify these places with the following monolog.

T: Lapha kuse[makethe].	Here is [the market].
Lapha kuse[s'taladini].	There is [the street].

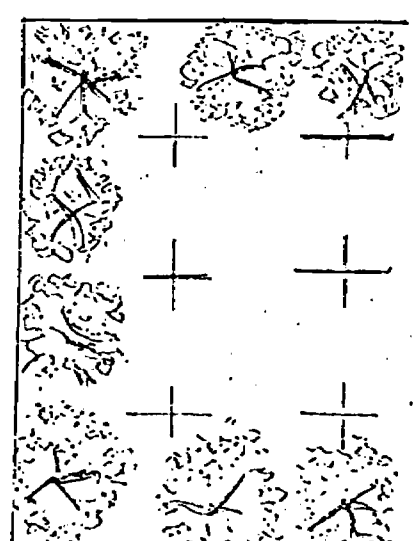
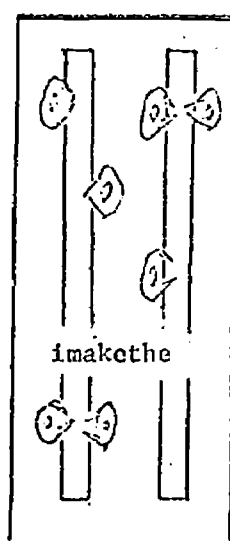
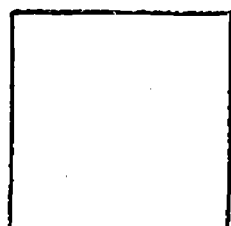
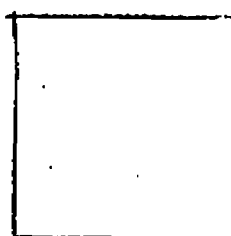
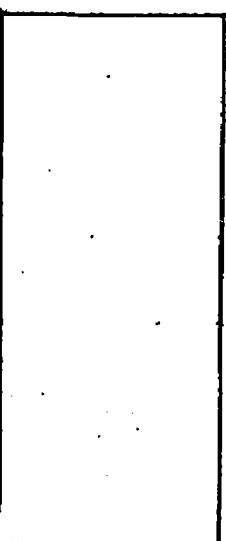
C-7

Review this dialog by taking both parts yourself.

T: Kungakuphi [emakethe]?
S: (pointing in the direction of [the "market"])
Kungalapha.



sitaladi



Cycle 30 Take it out of the basket.

M-1

Obtain a basket (or a bucket) and the other items necessary for this review of M-1 of cycle 26.

Faka lihembe ebhasikidini.

Put the shirt in the basket.

---- libhulawozi-----.

---- libhande -----.

---- lihhabhula -----.

---- liolinti -----.

C-1

T: Faka [lihembe] ebhasikidini.

Or: Faka [lihembe] ne[libhulawozi] ebhasikidini.

S: (Puts the object into the basket.)

M-2

Khokha lihembe ebhasikidini.

Take the shirt from the basket.

----- libande -----.

----- lihhabhula-----.

----- liolintji -----.

C-2

T: Khokha [lihembe] ebhasikidini

S: (Takes the object out of the basket.)

C-3

Combine C-1 and C-2, using a bucket, box, or bag in addition to the basket. Also use the negative imperatives musa kufaka.... and musa kukhoka....

M-3

Beka incwadzi etafuleni.	(...on the table)	Yibeke etafuleni.
----- esitulweni.	(...on the chair)	----- esitulweni.
----- efas'telweni.	(...by the window)	----- efas'telweni.
----- ebhok'sini.	(...on/by the box)	----- ebhok'sini.
----- phansi.	(...down)	----- phansi.

C-4

T: Tshatsha [incwadzi].
 S: (Takes [the book].)
 T: Yibeke [etafuleni].
 S: (Puts it on [the table].)

Also substitute the following:

lihhabhula (apple):	Libeke [etafuleni].
sigcoko (hat):	Sibeke [etafuleni].

C-5

T: Beka [incwadzi] [etafuleni].
 S: (Puts [the book] on [the table].)
 T: Yitshatshe [etafuleni].
 S: (Takes it from [the table].)

Take it from [the table].

C-6

Review C-1 and C-2.

T: Tshatsha [lihembé].
 S: (Takes [the shirt].)
 T: [Li]fake [ebhas'kidini].
 S: (Puts it into [the basket].)
 T: [Li]khokhe.
 S: (Takes it out.)

Test-1

Follow the usual procedures in giving this test.

Instructions:

The final vowel on an imperative with an object prefix is -e; otherwise it is -a. Write -e or -a in the spaces below.

1. Tshátsh` líkámò.
2. Lìtshâtsh`.
3. Tshátsh` sibuko.
4. Sìtshâtsh`.
5. Tshátsh`.
6. Yìtshâtsh`.
7. Bón` lík'ámò.
8. Lìbôn`.
9. Bék` síbúkò phánsì.
10. Sìbêk` phánsì.

Write the appropriate object prefix in the sentences below. Then circle the noun (on the right) to which this prefix refers.

- | | |
|------------------------------|---------------------------------|
| 11. `tshâtshè.
(Take it.) | lik' amo
sibuko
insipho |
| 12. `tshâtshè.
(Take it.) | lik' amo
sibuko
insipho |
| 13. `tshâtshè.
(Take it.) | likamo
sibuko
insipho |
| 14. `fâkè.
(Put it on.) | lihembe
sigcoko
insipho |
| 15. `fâkè.
(Put it on.) | lihembe
sigcoko
insipho |
| 16. `fâkè.
(Put it on.) | sigcoko
inggubo
ticatfulo |
| 17. `fâkè.
(Put them on.) | sigcoko
inggubo
ticatfulo |

1. Tshátshà líkámò.
2. Lìtshâtshè.
3. Tshátshà síbúkò.
4. Sìtshâtshè.
5. Tshátshà insìphò.
6. Yìtshâtshè.
7. Bónà líkámò.
8. Lìbônè.
9. Békà síbúkò phánsì.
10. Sìbêkè phánsì.

- | | |
|-----------------|-------------|
| 11. Sìtshâtshè. | (sibuko) |
| 12. Yìtshâtshè. | (insipho) |
| 13. Lìtshâtshè. | (likamo) |
| 14. Lì fâkè. | (lihembe) |
| 15. Yì fâkè. | (inggubo) |
| 16. Sì fâkè. | (sigcoko) |
| 17. Tì fâkè. | (ticatfulo) |

Fold to here

Cycle 31 I, you, he/she; we, your, they

M-1

1. Have students listen carefully to the initial syllable as you read the sentences below; read a sentence from group 1, then the corresponding sentence from group 2, etc.

T: Ûyàhàmbà. (slight pause) Ûyáhàmbà.
 Ûyàsálà. (slight pause) Ûyásálà.
 etc.

2. Proceed to C-1. (Do not attempt to teach the meaning of the verbs.)

1. <u>you</u>	2. <u>he/she</u>	
Ûyàhàmbà.	Ûyáhàmbà.	(He/she is going.)
Ûyàsálà.	Ûyásálà.	(He/she is remaining.)
Ûyàfúndzà.	Ûyáfúndzà.	(He/she is studying.)
Ûyàbónà.	Ûyábónà.	(He/she is looking.)
Ûyàphúmà.	Ûyáphúmà.	(He/she is going out.)
Ûyàbútà.	Ûyábútà.	(He/she is asking.)

C-1

Have students listen to the first syllable to determine if it means "you" or "he/she".

T: [Ûyàhàmbà]
S: [you]

M-2

1. <u>you (pl)</u>	2. <u>They</u>	
Nìyàhàmbà.	Báyáhàmbà.	
Nìyàsálà.	Báyásálà.	
Nìyàfúndzà.	Báyáfúndzà.	
Nìyàbónà.	Báyábónà.	
Nìyàphúmà.	Báyáphúmà.	
Nìyàbútà.	Báyábútà.	

C-2

Have students listen to the first syllable to determine if it means "you plural" or "they". (Do not attempt to teach the meaning of the verbs.)

T: [Báyáhámhá].

S: ["they"].

Test-1

Give Test-1, found on page 31-3.

M-3

1. I

Ngìyàhámhá.

Ngìyàsáíà.

Ngìyàfúndzà.

Ngìyàbónà.

2. We

Sìyàhámhá.

Sìyàsáíà.

Sìyàfúndzà.

Sìyàbónà.

C-3

T: [Sìyàhámhá.]

S: ["we"]

Test-2

Give Test-2, found on page 31-5.

Understanding siSwati

Test-1

Follow the usual procedures in giving this test.

Instructions:

Listen carefully to the first syllable of the following sentences.

Then write the subject prefix in the space provided (be sure to include the tones):

ù- (you) Nì- (you pl)

ú- (he/she) Bá- (they)

(Notice that both of the 2nd person prefixes have low tone, while both of the 3rd person prefixes have high tone.)

Circle the English word which translates the subject prefix.

1. yáhámǀbà. you you pl
 he/she they
2. yáhámǀbà. you you pl
 he/she they
3. yǀabónà. you you pl
 he/she they
4. yǀabónà. you you pl
 he/she they
5. yǀábútà. you you pl
 he/she they
6. yǀábútà. you you pl
 he/she they
7. yǀábútà. you you pl
 he/she they
8. yǀásǀlǀà. you you pl
 he/she they
9. yǀásǀlǀà. you you pl
 he/she they
10. yǀásǀlǀà. you you pl
 he/she they

Fold to here

1. úyáhámǀbà. he/she
2. Báyáhámǀbà. they
3. ùyǀabónà. you
4. Nìyǀabónà. you pl
5. Báyǀábútà. they
6. úyǀábútà. he
7. ùyǀábútà. you
8. Nìyǀásǀlǀà. you pl
9. ùyǀábútà. you
10. Báyǀásǀlǀà. they

Test-1 (Contd.)

The second syllable, -ya-, sometimes has a high tone and sometimes it has a low tone, depending on whether or not the previous tone (on the first syllable) is high or low. Can you identify the tone on -ya- in the following? (Tones for the prefixes are given for 11-16.)

11. ___'yaphúmà.
12. ___'yaphúmà.
13. ___`yaphúmà.
14. ___`yaphúmà.
15. ___`yahámà.
16. ___'yahámà.
17. ___yafúndzà.
18. ___yafúndzà.
19. ___yafúndzà.
20. ___yafúndzà.

When is -ya- high, and when is it low?

Fold to here

11. Bá'yáphúmà. they
12. Ú'yáphúmà. he/she
13. Nì'yàphúmà. you pl
14. Ò'yàphúmà. you
15. Ò'yàhámà. you
16. Bá'yáhámà. they
17. Ú'yáfúndzà. he/she
18. Nì'yàfúndzà. you pl
19. Ò'yàfúndzà. you
20. Bá'yáfúndzà.

In the above sentences -ya- has a high tone after a high tone on the subject prefix, and it has a low after a low.

Test-2

Follow the usual procedures in giving this test.

Instructions:

Listen carefully to the first syllable of the following.

Then write the subject prefix in the space provided:
(be sure to include the tones):

Ngì- (I) Sì- (we)

(Notice that both of the 1st person prefixes have low tone.)

1. ___yàbónà.
2. ___yàhámà.
3. ___yàfúndzà.
4. ___yàfúndzà.
5. ___yàbónà.
6. ___yàphúma.
7. ___yàbútà.
8. ___yàsálà.

1. Sìyàbónà.
2. Sìyàhámà.
3. Ngìyàfúndzà.
4. Sìyàfúndzà.
5. Ngìyàbónà.
6. Ngìyàphúma.
7. Sìyàbútà.
8. Sìyàsálà.

Write one of the following subject prefixes in the space provided:

Ngì-	(I)	Sì-	(we)
Ù-	(you)	Nì-	(you)
Ú-	(he/she)	Bá-	(they)

9. ___yàhámà.
10. ___yàhámà.
11. ___yàsálà.
12. ___yàsálà.
13. ___yàbútà.
14. ___yàbútà.
15. ___yàbútà.
16. ___yàbónà.
17. ___yàbónà.
18. ___yàbónà.

9. Sìyàhámà.
10. Báyàhámà.
11. Ngìyàsálà.
12. Nìyàsálà.
13. Ngìyàbútà.
14. Úyàbútà.
15. Ùyàbútà.
16. Sìyàbónà.
17. Nìyàbónà.
18. Báyàbónà.

Fold to here

Cycle 32 Take off your coat

M-1

Students should be advised previously to wear jackets and sweater to class.
Teach the meaning of khumula and faka by demonstration.

T: (taking off his jacket) Ngikhumula libhantji.
 (putting on his jacket) Ngifaka libhantji.

Khumula libhantji.

Take off your jacket.

----- lijezi.

----- tibuko.

C-1

T: Khumula [libhantji].

S: (Takes off his/her jacket.)

C-2

T: Faka [libhantji].

S: (Puts on his/her jacket.)

C-3

Combine C-1 and C-2, using the following additional vocabulary:

libhande (belt)

thayi (tie)

buhlalu (beads)

licici (earring)

lisokisi/emasokisi (sock/socks)

sicatfulo/ticatfulo (shoe/shoes)

Use the identification question ([licici] yini le[li]?) with the unfamiliar vocabulary.

Use the object prefixes, when convenient: Likhumule, Lifake, etc.

C-4

T: [Peter], khumula [libhantji].

[Peter]: (Takes off his [jacket].)

T: (to another student as [Peter] is taking off his [jacket])
Peter ukhumula [libhantji] yini?

S: Yebo.

Or: M-m.

Use faka in place of khumula.

Substitute an incorrect object or action so that the student will have to answer the question negatively: Cha.

M-2

Teach the meaning of Kunjalo (It is thus.) by demonstrating C-5, taking both parts yourself.

Peter ukhumula libhanji yini?

Kúnjàlò.

Mary ----- lijezi ----?

-----.

* * * * *

Peter ufaka libhantji yini?

-----.

Mary ----- lijezi ----?

-----.

C-5

T: Peter u[khumula] [libhantji] yini?

S: Kúnjàlò.

It is thus.

C-6

Repeat M-2 and C-5, using the negative response Akúnjàlò (It is not thus.) in place of Kunjalo.

E-1

A yes-no question can be asked with the question word yini?, or it may be asked by use of a question word intonation (see cycle 23). Listen carefully to the differences between these two.

1. Yes-no question with yini?

Peter ufaka libhantji yini?
Mary ukhumula lijezi yini?
John ukhumula libhande yini?
Jane ufaka licici yini?
Peter uyahamba yini?
Mary uyafundza yini?
John uyasala yini?
John uyabita yini?

2. Yes-no question with question intonation only

Peter ufaka libhantji?
Mary ukhumula lijezi?
John ukhumula libhande?
Jane ufaka licici?
Peter uyahamba?
Mary uyafundza?
John uyasala?
Jane uyabita?

TO THE TEACHER:

Look ahead to cycle 36; be sure to use any classroom phrases which are not thoroughly familiar to the students.

Cycle 33 Noun or locative adverb?

M-1

To the student: A noun is normally made into a locative (an adverb of place) by prefixing e- and suffixing -ini to the noun:

<u>noun</u>	<u>locative</u>
sitaladi (street)	<u>estaladini</u> (with reference to the street)
lubisi (milk)	<u>elubisini</u> (with reference to the milk)
lukhuni (firewood)	<u>elukhunini</u> (with reference to the firewood)

When used in a sentence, a locative can be translated by any of several English prepositions (to, at, on, by, in, from, etc.), depending on the other words it occurs with (especially the verb):

Ngiya esitaladini.	I'm going <u>to</u> the street.
Ngisala esitaladini.	I'm staying <u>in</u> the street.
Ngiphuma esitaladini.	I'm coming <u>from</u> the street.
Umfana uhleti etafuleni.	The boy is sitting <u>on</u> the table.
Litshatshe etafuleni.	Take it <u>from</u> the table.

For this reason the siSwati meaning of a locative is here indicated in its general sense: "with reference to...."

siSwati normally does not have a sequence of vowels; that is *esitaladiini does not occur when -ini is suffixed to sitaladi. This vowel sequence, -ii-, is reduced to -i-:

*esitaladiini becomes esitaladiini (with reference to the street)

When -ini is suffixed to a noun ending in -e or -a, the resulting vowel sequences are reduced to -e-:

*esikebheini becomes esikebheini (with respect to the boat)

*esikhwanini becomes esikhwaneni (with respect to the bag)

When -ini is suffixed to a noun ending in -u, the resulting vowel sequence becomes -wi-:

*esipunuini becomes esipunuwini (with reference to the spoon)

When -ini is suffixed to a noun ending in -o, the resulting vowel sequence becomes -we-:

*esivaloini becomes esivalweni (with reference to the door)

To the teacher: Have students listen to the way the following nouns are made into locatives.

<u>Noun</u>	<u>Locative</u>
sitaladi	esitaladini
lubisi	elubisini
lukhuni	elukhunini
sikhali	esikhalini
lutshi	elutshini
sik'ebhe	esik'ebheni
sikhwama	esikhwameni
sipunu	esipunwini
sibuko	esibukweni
sigcoko	esigcokweni
sivalo	esivalweni

C-1

Have students identify words from M-1 as being "noun" or "locative."

T: [elubisini]

S: ["locative"]

Test-1

Give Test-1, found on page 33-6.

M-2

To the student: When a li-NOUN is made into a locative, the prefix (NP) is deleted:

<u>noun</u>	<u>e-NP-Noun-ini</u>
litafula	etafuleni (with reference to the table)
liposi	eposini (with reference to the post office)

To the teacher: Have students listen to the way the following nouns are made into locatives.

<u>Noun</u>	<u>Locative</u>
litafula	etafuleni
liposi	eposini
libala	ebaleni
liSwati	eSwatini
libhokisi	ebhokisini
libhuloho	ebhulohweni
libhas'k'idi	ebhas'k'idini
lifas'telo	efas'telweni
lidolobha	edolobheni
lisontfo	esontfweni

Test-2

Give Test-2, found on page 33-7.

N-3

To the student: A few nouns (and many place names) take only the locative prefix e-, without the locative suffix -ini:

<u>noun</u>	e-NP-Noun-ini
sitolo	esitolo (...the store)
Lusutfu	eLusutfu (...Lesotho)

* * * *

	e-NP-Noun-ini
libhange	ebhange (...the bank)
likhaya	ekhaya (...home)

(A list of nouns which omit -ini in their locative form is given in the appendix.)

To the teacher: Have students listen to the way the following nouns are made into locatives.

<u>Noun</u>		<u>Locative</u>	
sitolo	esitolo	(...the store)	
Lusutfu	eLusutfu	(...Lesotho)	
Butjwana	eButjwana	(...Botswana)	
sibhedlela	esibhedlela	(...the hospital)	
sik'omu	esik'omu	(...the "location")	
	* * *	* *	
libhange	ebhange	(...the bank)	
likhaya	ekhaya	(...home)	
lijele	ejele	(...the jail)	
litulu	etulu	(...the sky)	
lihhovisi	ehhovisi	(...the office)	
	* * *	* *	

Test-3

Give Test-3, found on page 33-8.

TO THE STUDENT:

As was indicated in the note with M-1, the locative adverb in siSwati is translated by any of several English prepositions, depending on the meaning of other words in the sentence. Note how the locative is translated with the following verbs:

kuya + LOC	to go <u>to</u>
kunggena + LOC	to enter <u>into</u>
kufaka + LOC	to put <u>into</u>
kutshatsha + LOC	to take <u>from</u>
kuphuma + LOC	to come <u>from</u> , to go <u>out of</u>
kubaleka + LOC	to run away <u>from</u>
kubeka + LOC	to put <u>on/on to/by</u>

kusala + LOC	to remain <u>at/in/by/on</u>
kuhlala + LOC	to sit <u>at/in/by/on</u>
kubona + LOC	to see (something) <u>at/in/by/on</u>

So the meaning of a verb plus a locative is "an action with reference to an object or place".

Test-1

Follow the usual procedures in giving this test.

Instructions:

Listen carefully to the following words (which are either nouns or locatives). Then write either the noun prefix (NP) or the locative prefix (LP) and the locative suffix (LS) in the space(s) provided.

1. ___bisi
2. ___lubis___
3. ___lukhun___
4. ___talidi
5. ___sitalad___
6. ___sikebh___
7. ___khwama
8. ___sikhwam___
9. ___tshi
10. ___tsh___

Write the noun prefix (NP) and the locative prefix and suffix in the spaces below.

11. ___valo, ___val___
12. ___buko, ___buk___
13. ___gcoko, ___gcok___
14. ___punu, ___pun___
15. ___khwama, ___khwam___
16. ___taladi, ___talad___
17. ___bisi, ___bis___

Notice in the following that the noun prefix li- is dropped in the locative:

litafula, etafuleni

18. ___posi, ___pos___
19. ___sontfo, ___sontf___
20. ___bala, ___bal___
21. ___bhokisi, ___bhokis___
22. ___fas'telo, ___fas'tel___

1. lubisi
2. elubisini
3. elukhunini
4. sitaladi
5. esitaladini
6. esikebheni
7. sikhwama
8. esikhwameni
9. lutshi
10. clutshini
11. sivalo, esivalweni
12. sibuko, esibukweni
13. sigcoko, esigcokweni
14. sipunu, esipunwini
15. sikhwama, esikhwameni
16. sitaladi, esitaladini
17. lubisi, elubisini

18. liposi, eposini
19. lisontfo, esontfweni
20. libala, ebaleni
21. libhokisi, ebhokisini
22. lifas'telo, efas'telweni

Fold to here

Test-2

Follow the usual procedures in giving 1-10 of this test. For 11-18 pronounce only the noun form (twice); do not pronounce the locative forms.

Instructions:

Listen carefully to the following words, writing the prefixes and suffixes in the spaces provided.

1. ___posi; ___pos___
2. ___bala; ___bal___
3. ___tafula; ___taful___
4. ___sontfo; ___sontf___
5. ___Swati; ___Swat___
6. ___khwama; ___khwam___
7. ___valo; ___val___
8. ___tshi; ___tsh___
9. ___bhokisi; ___bhokis___
10. ___dolobha; ___dolobh___

In the following your teacher will give you nouns which you should transform into locatives. Be sure to write the locative prefix, the noun prefix (if necessary), and the appropriate form of the locative suffix (-ini, -eni, -wini, weni).

Example:

T: litafula
S: (writes) etafuleni

11. ___bis___
12. ___pos___
13. ___buk___
14. ___sontf___
15. ___khwam___
16. ___dolobh___
17. ___pun___
18. ___talad___

1. liposi; eposini
2. libala; ebaleni
3. litafula; etafuleni
4. lisontfo; esontfweni
5. liSwati; eSwatini
6. sikhwama; esikhwameni
7. sivalo; esivalweni
8. lutshi; elutshini
9. libhokisi; ebhokisini
10. lidolobha; edolobheni

--Fold to here--

<u>Teacher</u>	<u>Student</u>
11. lubisi	clubisini
12. liposi	eposini
13. sibuko	esibukweni
14. lisontfo	esontfweni
15. sikhwama	esikhwameni
16. lidolobha	edolobheni
17. sipunu	esipunwini
18. sitaladi	esitaladini

Test-3

Follow the usual procedures in giving 1-5 of this test. For 6-20 pronounce only the noun form (twice); do not pronounce the locative forms.

Instructions:

Listen carefully to the following words, writing the prefixes and suffixes in the spaces provided.

1. ___tolo; ___tolo
2. ___sutfu; ___sutfu
3. ___bhangе; ___bhangе
4. ___khaya; ___khaya
5. ___hhovisi; ___hhovisi

Instructions:

In the following your teacher will give you nouns which you should transform into locatives. Be sure to write the locative prefix, the noun prefix, and the locative suffix (-ini, -eni, -wini, weni), as necessary.

6. ___pos___
7. ___Swat___
8. ___bhokis___
9. ___bhangе
10. ___khaya
11. ___tolo
12. ___khwam___
13. ___dolobh___
14. ___sontf___
15. ___buk___
16. ___tsh___
17. ___sutfu
18. ___hhovisi
19. ___tolo
20. ___pos___

1. sitolo; esitolo
2. Lusutfu; eLusutfu
3. libhangе; ebhangе
4. likhaya; ekhaya
5. lihhovisi; ehhovisi

-Fold to here-

Teacher	Student
6. liposi	eposini
7. liSwati	eSwatini
8. libhokhisi	ebhokisini
9. libhangе	ebhangе
10. likhaya	ekhaya
11. sitolo	esitolo
12. sikhwama	esikhwameni
13. lidolobha	edolobheni
14. lisontfo	esontfweni
15. sibuko	esibukweni
16. lutshi	elutshini
17. Lusutfu	eLusutfu
18. lihhovisi	ehhovisi
19. sitolo	esitolo
20. liposi	eposini

Cycle 34 Open the window.

M-1

Leli lifas'telo.

This is a window.

Leli likhabethc.

This is a cupboard.

Leli libhokisi.

This is a box.

Lona ngumnyango.

This is a doorway.

Lesi sivalo.

This is a door.

C-1

T: Khomba [lifas'telo], [David].

Point to [the window],

[David]: (Points to [the window]).

[David].

C-2

T: Nonkhe, khombani [lifas'telo].

Everybody point to [the window].

Ss: (Point at [the window]).

M-2

Teach the meaning of vula by demonstration:

T: Ngivula[lifas'telo].

C-3

T: Vula [lifas'telo], [Mary].

[Mary]: (Opens [the window].)

M-3

Demonstrate the meaning of Utshini? by taking both parts of the dialog yourself.

Teach students to pronounce Utshini?

C-4

T: Vula [sivalo].

S: Utshini?

What are you saying?

T: Ngitshi: Vula [sivalo].

S: (Opens [the door].)

C-5

Review earlier cycles which have commands for the student to execute, giving him opportunity to use Utshini? when he doesn't understand. If they have no need of using this phrase with review material, give them something which they haven't had as yet: Vala [lifas'telo].

M-4

Teach the meaning of vala by demonstration:

T: Ngivula [lifas'telo].

Ngivala [lifas'telo].

C-6

T: Vala [lifas'telo].

S: (Closes [the window].)

If any student begins to confuse vala and vula, show him the relationship between vala and sivalo:

T: Lesi sivalo (pointing).

Ngivala umnyango (closing the doorway with the door).

C-7

Combine C-3 and C-6.

Correct students if necessary:

[Vula] [lifas'telo], hhayi [umnyango].

Add a libhodlela (bottle), sikhwama (bag), and an incwadzi (book) to the collection of items you are opening and closing.

Cycle 35 Recognizing hl and dl, h and hh

There are a number of sounds in siSwati which are quite unlike anything used in English (or in any other language likely to be known by an American). This cycle gives an opportunity to listen systematically to several of these sounds. (A later cycle will present the "clicks" -- a group of sounds which are more striking but actually of less importance than the sounds presented here.)

M-1

To the student: Listen to the sounds at the beginning of the second syllable:

kwéhlúlà (defeat)

kwédúlà (pass by)

While these two sounds are very similar, you should have no trouble in distinguishing them.

To the teacher:

- 1) Present these sounds by reading all the words in group 1, then all the words in group 2.
- 2) Show the contrast between the pairs of words.
- 3) Give a same-different drill based on the words in these two groups:

<u>Teacher</u>	<u>Response</u>
kwéhlula, kwehlula	same
kwehlula, kwédula	different
kuhlala, kudlala	different

- 4) Write "hl" and "dl" on the blackboard, pointing to them as you contrast the pairs of words.

1. hl

kwéhlúlà (defeat)
 kúhlàlà (sit)
 kúhlàbà (kill for butchering)
 lfhlàngà (cornfield after
 harvest)

2. dl

kwédúlà (pass by)
 kúdlalà (play)
 kúdlábà (raise hell)
 lfdlàngà (an ornery but
 likeable person)

* * * * *

1. hl (contd.)

kúhlèlà (put in order)
 kúhlèhlà (load a gun)
 kúhlèhlà (hop, skip)
 sfhlàhlà (tree)
 lfhlàhlà (detached tree branch)
 lfhlòsì (meat lover)

2. dh (contd.)

kúdléla (eat for)
 kúdlèdlà (poke repeatedly)
 kúdlèdlà (shiver)
 sfdlàdlà (paw)
 lfdlàdlà (Swazi kitchen)
 lfdlòtì (ancestor)

C-1

T: [kwehlula]

S: ["hl"]

Test-1

Give Test-1, found on page 35-4.

M-2

To the student:

Listen to the sound at the beginning of the second syllable in the following words:

lfhháshì (horse)
 lfhhúkà (hook)
 lfhhoko (chicken coop)

This sound is not an "h;" listen to the following words which do have /h/:

lfhánsì (goose)
 lfhúzù (corn man)
 sfhógò (hell)

To the teacher: Follow the procedures used in M-1.

1. h

lfhánsì (goose)
 lfhúzù (con man)
 sfhógò (hell)

2. hh

lfhháshì (horse)
 lfhhúkà (hook)
 lfhhókò (chicken coop)

* * * * *

1. h (contd.)

kúhóbà	(process the hair with sand)
kúhámà	(go)
kúhòlà	(get paid)
úmhòlò	(wages)
kúháyítà	(taste peculiar)
kúhábùlà	(take a sip)

2. hh (contd.)

kúhhòbà	(cut down in great quantities)
kúhhùmbà	(pluck)
kúhhùlà	(give/get a haircut)
úmhòlò	(deep hole in the ground)
kúhháyítà	(stop someone by shouting)
lhhábùlà	(apple)

C-2

T: [lihhasi]

S: ["hh"]

Test-2

Give Test-2, found on page 35-5.

TO THE STUDENT:

Neither of these two consonant sounds is like anything in English (or in any other language likely to be known by Americans). These two sounds are similar to each other (they are the same in articulation but differ in that /hl/ is voiceless and /dl/ is voiced--the kind of difference that obtains between English /s/ and /z/); yet despite this similarity you should have no trouble in distinguishing between them; furthermore, you should not have much trouble in hearing the difference between these and the other consonant sounds in siSwati.

Test-1

Follow the usual procedures in giving this test.

Instructions:

Write hl or dl in the spaces provided.

1. kwé__úlà
2. lí__àngà
3. kú__àbà
4. kú__áà
5. kwé__úlà
6. lí__àngà
7. kwé__úlà
8. kú__àlà
9. lí__òtì
10. lí__òsì

(By now you may have noticed that the tones after dl are lower than those after hl. For example, -dlá- is lower in pitch than -hlú in

kwédlúlà

kwéhlúlà

and -dlò- is lower in pitch than -hlò- in

lídlòtì

líhlòsì

This is one of the cues by which one can easily distinguish /dl/ from /hl/.)

11. kwé__úlà
12. kwé__úlà
13. lí__òtì
14. lí__òsì
15. sí__àhlà
16. sí__àdlà
17. kú__áà
18. kwé__úlà
19. kwé__úlà

1. kwéhlúlà
2. líhlàngà
3. kúhlàbà
4. kúdlábà
5. kwédlúlà
6. lídlàngà
7. kwéhlúlà
8. kúhlàlà
9. lídlòtì
10. líhlòsì

Fold to here

11. kwéhlúlà
12. kwédlúlà
13. lídlòtì
14. líhlòsì
15. síhlàhlà
16. sídlàdlà
17. kúdláà
18. kwéhlúlà
19. kwédlúlà

Test-2

Follow the usual procedures in giving this test.

Instructions:

Write h or hh in the spaces provided.

1. 1f__áshì
2. 1f__úká
3. 1f__úzù
4. 1f__ánsì
5. 1f__áshì
6. 1f__ókò
7. sf__ógò
8. kú__òlà
9. kú__ùlà
10. úh__òlò

Write h, hh, hl, or dl in the spaces provided.

11. 1f__òsì
12. 1f__ánsì
13. 1f__áshì
14. 1f__ángà
15. 1f__úzù
16. kwé__úlà
17. kú__álà
18. 1f__úkà
19. 1f__óvisì
20. 1f__ábhùlà

1. 1fhháshì
2. 1fhhúkà
3. 1fhúzù
4. 1fhánsì
5. 1fhháshì
6. 1fhhókò
7. sfhógò
8. kúhòlà
9. kúhhùlà
10. úmhòlò
11. 1fhlòsì
12. 1fhánsì
13. 1fhháshì
14. 1fdlángà
15. 1fhúzù
16. kwéhlúlà
17. kúdlálà
18. 1fhhúkà
19. 1fhhóvisì
20. 1fhhábhùlà

Fold to here

(Did you notice that a high tone after /hh/ is lower in pitch than a high tone after /h/?)

Cycle 36 Recognition of classroom phrases

M-1

As preparation for this test, review materials from previous cycles, making a special effort to use all of the classroom phrases in this test to conduct this review. Do not give the English translation for any of these classroom phrases; their meaning should be perceived from the way in which they are used.

Test-1

Give Test-1, found on page 23-2.

TO THE TEACHER;

The items on this test are only suggestive, since in your classroom work you may have used other phrases. Modify and extend this test to include more precisely the phrases which you students have been exposed to. In many cases they will have to guess, since there has been no special effort to teach either the recognition or production of these phrases. (This test may, in fact, serve to identify to the student the meaning of a phrase for the first time!) This test should NOT include phrases or sentences which have been taught as part of the regular class work.

TO THE LANGUAGE COORDINATOR;

You may wish to extend this test by adding other classroom phrases which have been used in the Speaking siSwati classes up to this point.

Test-1

Follow the usual procedures in giving this test.

Instructions:

You have been listening to your instructor use a number of phrases and sentences in Swazi to direct your class work, without any special effort being made to teach you the meaning of these.

Now, listen as your instructor gives these, and circle the most appropriate translation for each phrase. After completing the test, unfold this sheet and verify your answers.

- | | | |
|---|---|---|
| <ol style="list-style-type: none"> 1. a. Listen carefully (everybody).
b. Sit down (everybody).
c. Be quiet. 2. a. Listen to this.
b. Look here.
c. Stand over here. 3. a. Again.
b. Wrong!
c. What did you say? 4. a. Let's start.
b. Hey, Thula!
c. Be quiet (everybody) 5. a. Hello!
b. Good!
c. Try again. 6. a. Do you speak siSwati?
b. Do you understand siSwati?
c. Speak in siSwati. 7. a. It's time (to begin).
b. Where's the cat?
c. That's all for today. 8. a. Let's begin.
b. You all may leave now.
c. Where are you going? 9. a. Say it well.
b. Repeat again.
c. Speak up. 10. a. Follow (repeat after) me.
b. Listen to me.
c. Come to me. | <p style="writing-mode: vertical-rl; transform: rotate(180deg);">Fold to here</p> | <ol style="list-style-type: none"> 1. a. Lalelani. 2. b. Bukani lepha. 3. a. Futshi. 4. c. Thula! 5. b. Awu! 6. c. Khuluma siSwati. 7. a. Sesikhatshi. 8. b. Seningahamba. 9. b. Phindza njalo. 10. a. Landzela mine. |
|---|---|---|

000131

Cycle 37 HIGH verbs, LOW verbs

M-1

To the student: By now you may have noticed that all dissyllabic verbs fall into two tone groups (depending on the tone of the first syllable of the stem):

<u>HIGH</u>	<u>LOW</u>
(kú)hám̀bà	(kú)nàtshà
(kú)bónà	(kú)bàl̀à
(kú)sál̀à	(kú)bòngà

<u>HIGH (high tone on the stem-initial syllable)</u>	<u>LOW (low tone on the stem-initial syllable)</u>
kúhám̀bà	kúnàtshà
kúbónà	lúbòngà
kúsàl̀à	kúhlàl̀à
kúbúkà	kúbàl̀à
kúphú̀mà	kúphìndzà
kúfú̀ndzà	kúfàndzà

C-1

T: [kúnàtshà]

S: ["low"]

C-2

Repeat C-1, using the following vocabulary:

kúthúl̀à	kúbítà	kóbútà	kútshátshà
kúbékà	kúfákà	kúbàmbà	kúfòmà
kúbil̀l̀	kúhlèkà	kúphèkà	kúphàphà

M-2

To the student: The imperative of the HIGH disyllabic verbs has the same tones as the stem:

(kú)hám^{bà} (to go) hám^{bà}! (Go!)

The imperative of the LOW disyllabic verbs has a tone change on the last syllable:

(kú)nàtshà (to drink) Nàtshá! (Drink!)

To the teacher: Have students listen to the infinitive and imperative forms of each word in the HIGH verb group. Then do the same for the LOW group.

<u>HIGH</u>		<u>LOW</u>	
<u>Infinitive</u>	<u>Imperative</u>	<u>Infinitive</u>	<u>Imperative</u>
kúhám ^{bà}	hám ^{bà} ! (Go!)	kúnàtshà	Nàtshá! (Drink!)
kúsálà	Sálà! (Remain!)	kéhlàlà	hlàlā! (Wait!)
kúbúkà	Búkà! (Look!)	kúbàlā	Bàlā! (Count!)
kúfúndzà	Fúndzà! (Read.)	kúlàndzà	Làndzā! (Explain!)
kúphúmà	Phúmà! (Go out!)	kúphìndzà	Phìndzā! (Repeat!)
kútshátshè	Tshátshà (Take it.)	kúbàmbà	Bàmbā! (Catch!)

C-3

Students should identify the imperatives of the above verbs as belonging to the HIGH or LOW group of verbs. This can be done here by listening carefully to the stem initial syllable (does it have a "high" tone or a "low" tone?) and disregarding the final syllable.

T: (Nàtshá!)

S: [LOW group]

Test-1

Give Test-1, found on page 37-3.

Test-1

Follow the usual procedures in giving this test.

Instructions:

Write a high (´) or low (˘) tone on the stem-initial syllable of the following imperatives.

1. Hambà!
2. Natshá!
3. Balá!
4. Salà!
5. Bukà!
6. Hlala!
7. Fundzà!
8. Landzá!

Write high (´) and low (˘) tones on both syllables of the imperatives below.

9. Natsha!
10. Hlala!
11. Bamba!
12. Buka!
13. Fundza!
14. Phindza!
15. Tshatsha!

Write the tones wherever they have been omitted below.

16. kúphindzà
17. kútshatshà
18. kúnatshà
19. Natsha!
20. kúbambà
21. Bamba!
22. Thula!
23. kúthula

1. Hambà!
2. Natshá!
3. Balá!
4. Salà!
5. Bukà!
6. Hlala!
7. Fundzà!
8. Landzá!
9. Natshá!
10. Hlala!
11. Bamba!
12. Buka!
13. Fundza!
14. Phindza!
15. Tshatsha!

Fold to here

16. kúphindzà
17. kútshatshà
18. kúnatshà
19. Natshá!
20. kúbambà
21. Bamba!
22. Thula!
23. kúthula

Cycle 38 Here it is.

M-1

Demonstrate C-1 by taking both parts yourself. Teach students to pronounce the response nâsí.

C-1

Use the following vocabulary (bringing to class those objects which are not already available in the classroom): sitja, sigcoko, sicatfulo, situlo, sivalo.

T: Ngitjengise [sibuko].

S: (Touching the object) Nâsí.

Here it is.

M-2

Demonstrate C-2 by taking both parts yourself. Teach students to pronounce the response nâlf.

C-2

Use the following vocabulary (bringing to class those objects which are not already available in the classroom): licici, lihembe, libhande, libhuluko, lisokisi lihhabhula.

T: Ngitjengise [libhantji].

S: (Touching the object) Nâlf.

Here it is.

M-3

Demonstrate C-3 by taking both parts yourself. Teach students to pronounce the response nâľú.

C-3

Use the following vocabulary: luswayi, lulwini, lunyawo, ludvonga, lusiba, lulata, lubisi.

T: Ngitjengise [lucingo].

S: (Touching the object) Nâľú.

Here it is.

M-4

Demonstrate C-4 by taking both parts yourself. Teach students to pronounce the response nayì.

C-4

Use the following vocabulary: ishoki, incwadzi, ipenseli, ibhola, inhloko, inggubo.

T: Ngitjengise [insipho].

S: (Touching the object) Nayì.

Here it is.

C-5

Combine C-1, C-2, C-3, and C-4. Students should use ùtshini? if they don't immediately understand (or if they need to stall for time to think of the right answer!).

C-6

Use appropriate objects from C-1, C-2, C-3, and C-4.

T: Ngiphe [lihhabhula].

S: Nâ!f.

T: Ngiyabonga.

I thank (you).

M-5

Siphi sigcoko?

Where is the hat?

Liphi lihhabhula?

Luphi lucingo?

Luphi lucingo?

Iphi insipho?

C-7

Put the articles in M-5, along with others from the earlier part of this cycle, in several parts of the room. It will be necessary for students to get up and go "find" these articles when they respond.

T: Luphi [lucingo]?

S: (Finding the object requested) [Nâlú].

C-8

For further practice, repeat C-7, using the site plan on page 29-3.

Follow the usual procedures in giving this test.

Circle the noun (on the right) to which this prefix/suffix refers.

1. Nâ1f.
2. Nâs1.
3. S1ph1?
4. L1ph1?
5. LÔph1?
6. Nâ1ú.
7. Nâ1f.
8. L1ph1?
9. S1ph1?
10. Îph1?
11. Nây1.
12. Îph1?
13. Nây1.
14. S1ph1?
15. Nâs1.

Field to her-

Cycle 39 Recognizing ph, th, and kh
(Precedes S.S. 27)

M-1

To the student: Some sounds in siSwati are similar to sounds in English. This is true of the siSwati consonants /ph, th, kh/, which are much like the English consonants /p, t, k/ at the beginning of a word. Yet there is a difference, one which Swazis are quick to hear when an English /p, t, k/ is used in a siSwati word. Listen to the following words and try to hear the difference: in siSwati these consonants have a slightly longer period of breath ("aspiration") between the release of the consonant and the onset of the vowel.

To the teacher: Read the words in groups 1, 2, and 3. Then contrast the words in triplets (one word from each group). Do not attempt to teach the meaning of these words.

1. /ph/

phosa (miss)
kuphuma (come from)
kuphandza (dig by
scratching)
kuphamba (puzzle)
kuphemba (kindle)
kuphenya (investigate)
liphalışhi (mealie
porridge)
phansi (down)
liphepha (paper)
phapha (fly)
phipha (clean up a
baby's mess)
phayinaphu (pineapple)

2. /th/

Thoko (a name)
kuthula (be quiet)
kuthandaza (pray)
Thandi (a name)
Themba (a name)
theni (ten)
lithayela (corruga-
ted)
thayi (tie)
likhabethe (cupboard)
likhikhi (pocket)

3. kh

khona (here/there)
kukhula (grow)
kukhandza (encounter)
kukhanya (light)
likhefi (cafe)
ikheli (address)
likhabethe (cupboard)
khala (cry)
likhekhe (cake)
khokho (cocoa)
khipha (take out)

Test-1 (ph / th / kh)

Give test-1, found on page 39-5.

M-2

To the student: In order to understand siSwati, it is necessary to hear the difference between /k' / and /kh/:

/k' / kuk'ela (to shear)

/kh/ kukhela (to address a letter)

While /kh/ is somewhat similar to the English /k/, the siSwati /k' / is quite unlike anything the English speaker is familiar with. At this point, though, the important thing is to hear the difference between the two siSwati sounds.

To the teacher:

- 1) Read the words in group 1 and group 2.
- 2) Read the pairs of words to show the contrast between these sounds. (Do not attempt to teach the meaning of these words).
- 3) Give a same-different drill based on the words in these two groups:

<u>Teacher</u>	<u>Response</u>
sik'olwa, sik'olwa	same
sik'olwa, sikholwa	different
likhula, lik'ula etc.	different

- 4) If necessary, demonstrate the difference between /k' / and /kh/ with syllables:

k' a kha
k' e khe
etc.

1. /k' /

kuk'ela (to shear)
kuk'ama (to comb)
kuk'ala (to weigh)
lik'ula (Indian)
sik'olwa (school)
lik'ewu (goose)
lik'asi (carton)
sik'ebhe (boat)

2. /kh/

kukhela (to address a letter)
kwekhama (to squeeze out)
kukhala (to cry)
likhula (pasture)
sikholwa (Christian practice)
lukhewu (chipped pot)
lukhasi (a kind of grass)
sikhebe (a gap)

1. /k' / (Contd.)

kuk'abha (to chop)
 k'etula (knock over)
 k'ak'a (surround)
 lik'ik'ik'i (commotion)

2. /kh/ (Contd.)

kukhapha (to drive animals)
 khetula (chip off)
 khakhi (khaki)
 likhikhi (pocket)

Test-2 (k' // kh)

Give Test-2, found on page 39-6.

M-3

To the student: The three siSwati consonants /ph, th, kh/ are made with a noticeable puff of air from the lungs. This series is matched by a series, /p, t, k' / which does not use air from the lungs; in fact, during the pronunciation of these consonants the air passage to the lungs is momentarily cut off, and the "sound" is ejected with mouth air (in a way which is described later). These consonants are called "ejectives," while the others (/ph, th, kh/) are called "aspirates". Listen carefully to the ejectives in the following.

To the teacher: Follow the same procedures as in M-1.

1. /p/

kupana (to tie up a cow)
 kupaka (to park)
 kupoka (to haunt)
 sipoko (ghost)
 sipolo (railroad tracks)
 liposi (mail)
 sipunu (spoon)
 sipeke (bacon)
 sipele (speller)
 kupetula (to buck)
 kupopola (to examine a patient)
 sipenede (safety pin)

2. /t/

kutama (to try)
 kutala (to give birth to)
 kutoka (stay in jail before trial)
 litoho (temporary job)
 sitolo (store)
 litomu (bridle)
 litulu (rain)
 siteki (steak)
 sitembu (stamp)
 kutekula (to joke)
 litotoyi (cockroach)
 sitaladi (street)

3. /k' /

kuk'ama (to comb)
 kuk'ala (to weigh)
 kuk'opa (to cheat in an exam)
 lik'ona (highway corner)
 sik'olwa (school)
 lik'osi (porridge)
 lik'ula (Indian)
 lik'cwu (goose)
 sik'ebhe (boat)
 kuk'etula (to knock over)
 kuk'ok'ola (to hop on one leg)
 sik'ali (scales)

Test-3 (p // t // k')

Give Test-3, found on page 39-7.

TO THE STUDENT:

SiSwati does not have many words with a /th/; those that it does have are borrowed from English, Afrikaans and Zulu. The cognates of the words which have a /th/ in the other Nguni languages (Zulu, Xhosa) are "tsh" and "tf" in siSwati. A quick glance at the vocabulary shows that there are many words with /ph/ and /kh/.

Test-1 (ph / th / kh)

Follow the usual procedures in giving this test.

Instructions:

Write ph, th, or kh in the spaces provided.
(Note that the letter combinations ph and th do not have the same value in siSwati as in English:

Thoko is not at all like thanks

phuma is not at all like phone

At first you may have to make a conscious effort to ignore the English sound values for these letter combinations. In any event, learn the siSwati way of pronouncing ph and th by listening -- never by reading.)

- | | | |
|--|---|---|
| <ol style="list-style-type: none"> 1. ___oko (a name) 2. ___osa (miss) 3. ___cna (here/there) 4. ku___ula (grow) 5. ku___ula (be quiet) 6. ku___andza (find) 7. ku___andaza (pray) 8. ___andi (a name) 9. ___ansi (down) 10. li___ofi (cafe) 11. ___emba (a name) 12. ___ayi (tie) 13. li___alishi (mealie porridge) 14. li___e___a (paper) 15. li___e___e (cake) 16. ___o___o (cocoa) 17. li___abe___e (cupboard) 18. ___i___a (take out) 19. ___ayna___u (pineapple) 20. Û___úma___f? (Where are you coming from?) | <p style="writing-mode: vertical-rl; transform: rotate(180deg);">Fold to here</p> | <ol style="list-style-type: none"> 1. Thoko 2. phosa 3. khona 4. kukhula 5. kuthula 6. kukhandza 7. kuthandaza 8. Thandi. 9. phansi 10. likhefi 11. Themba 12. thayi 13. liphalishi 14. liphepha 15. likhekhe 16. khokho 17. likhabethe 18. khipha 19. phaynaphu 20. Ûphúmañhi? |
|--|---|---|

Test-2 (k' / kh)

Follow the usual procedures in giving this test.

Instructions:

Write k' or kh in the spaces provided.

(The present siSwati orthography writes k for two different sounds:

[g]: "kufa" (die)

[k']: "likasi" (carton)

Because the use of one symbol for two different sounds creates problems for the language learner, in these lessons they are distinguished by adding a raised comma to the "k" in "likasi":
lik'asi.)

1. lu__asi.
2. li__asi.
3. si__olwa.
4. si__olwa
5. ku__ela
6. ku__ela
7. li__ula
8. si__ebhe
9. si__ebhe
10. li__ula
11. ku__ama
12. li__amo
13. __a__i
14. __a__a
15. li__i__i
16. li__i__i__i

Write p, ph, k', or kh in the spaces provided.

17. si__unu
18. li__cwu
19. li__osi
20. li__ula
21. ku__a__a
22. li__i__i

1. lukhasi
2. lik'asi
3. sik'olwa
4. sikholwa
5. kukhela
6. kuk'ela
7. lik'ula
8. sik'ebhe
9. sikhebe
10. likhula
11. kuk'ama
12. lik'amo
13. khakhi
14. k'ak'a
15. likhikhi
16. lik'ik'ik'i

17. sipunu
18. lik'ewu
19. liposi
20. lik'ula
21. kukhapha
22. lipipi

Fold to here

Test-3 (p // t // k)

Follow the usual procedures in giving this test.

Instructions:

Write p, t, or k in the spaces provided.

1. ku__ama (to comb)
2. ku__ama
3. ku__ala
4. ku__ala
5. ku__oka
6. ku__oka
7. li__osi (mail, post)
8. li__osi
9. li__ula (Indian)
10. li__ulu
11. si__cke (bacon)
12. si__eki (steak)
13. si__olo (store)
14. si__olo
15. ku__e__ula
16. ku__e__ula
17. ku__o__ola
18. ku__o__ola
19. li__o__oyi (cockroach)
20. si__ali (scales)
21. li__ona (highway corner)
22. si__ele (speller)
23. li__i__i__o__i (petticoat)

Fold to here-----

1. kuk'ama
2. kutama
3. kuk'ala
4. kutala
5. kutoka
6. kupoka
7. liposi
8. lik'osi
9. liK'ula
10. litulu
11. sipeke
12. siteki
13. sitolo
14. sipolo
15. kupetula
16. kuk'etula
17. ku''ok'ola
18. kupopola
19. litotoyi
20. sik'ali
21. lik'ona
22. sipele
23. lipitikoti

Cycle 40 This is my class.
(Precedes S.S. 29)

M-1

Obtain a picture of the class for the following (by use of a polaroid camera or by some other means).

T: Lesi, sik'olwa sami.	This is my class
Jones, lesi sik'olwa sakho.	Jones, this is your class.
[], -----.	
* * *	* * *
Jones, leli lihembe lakho.	Jones, this is your shirt.
[], -----.	
* * *	* * *
Smith, lesi sicutfulo sakho.	Smith, this is your shoe.
[], -----.	
* * *	* * *
Smith, lena yinggubo yakho.	Smith, this is your dress.
[], -----.	

C-1

Have students point to their own clothing rather than to the picture.

T: [Smith], ngitjengise [inggubo] [ya]kho.
[Smith]: (Points to her dress.)
T: [Jones], ngitjengise [libhuluko] [la]kho.
[Jones]: (Points to his trousers.)

M-2

Use the class picture for the following.

T: Leli lihembe laJones. This is Jones' shirt.
 -----[].
 * * * * *
 Leli libhuluko la Jones. These are Jones' trousers.
 -----[].
 * * * * *
 Lesi sicutfulo sa Smith. This is Smith's shoe.
 -----[].
 * * * * *
 Lena yinggubo ya Smith. This is Smith's dress.
 -----[].

C-2

Have students point to the clothing of their classmates rather than the picture.

T: [Wena], Ngitjengise [lihembe] [la]Jones
 S: (Points to [Jones]'s [shirt].)

M-3

Refer to several items of your own clothing.

T: Lesi sicutfulo sami. This is my shoe.
 Leli lisokisi lami. This is my sock.
 Lona nguthayi wami. This is my tie.
 Le[] [] []mi.

C-3

T: Lesi sicutfulo sami yini? Is this my shoe?
 Ngiso.
 Or: Akusiso.

C-4

T: Ngitjengise [lihembe] [laPeter]
S: (Points.)
T: Ngitjengise [sicatfulo] [sami].
S: (Points.)
T: Ngitjengise [thayi] [wakho].

M-4

Obtain a picture of each class in the siSwati training program, along with the teacher of each class (by use of a polaroid camera or by some other means).

T: Lesi sik'olwa saMamba. This is Mamba's class.
-----Hlophe.
-----[].

* * * * *

Lona nguthishela waJohnson. This is Johnson's teacher.
-----Smart.
-----[].

C-5

T: Lesi sik'olwa sa[Mamba] yini?
S: Ngiso.
 Or: Akusiso.
T: [Lona] nguthishela wa[Johnson] yini?
S: Nguye.
 Or: Akusiye.

In the third line substitute the name of a teacher for lona:

Zwane nguthishela waJohnson yini? (Is Zwane Johnson's teacher?)

Test-1

Follow the usual procedures in giving this test.

Instructions:

Write the possessive prefix (la-, sa-, ya-, wa-) in the spaces provided.

1. lihembe ___kho (your shirt)
2. sik'olwa ___kho (your class)
3. inggubo ___kho
4. thishela ___kho
5. lisokisi ___mi (my sock)
6. sicutfulo ___mi
7. thayi ___mi
8. inggubo ___Smith
9. lihembe ___Jones
10. lijezi ___Smith
11. sik'olwa ___Mamba
12. sik'olwa ___khe (his class)
13. thishela ___khe
14. inggubo ___khe
15. insipho ___khe
16. situlo ___mi
17. likhofi ___mi
18. ipenseli ___kho
19. sibongo ___kho
20. libito ___kho
21. thishela ___Smith
22. likhofi ___Smith

-----Fold to here-----

1. lihembe lakho
2. sikholwa sakho
3. inggubo yakho
4. thishela wakho
5. lisokisi lami
6. sicutfulo sami
7. thayi wami
8. inggubo yaSmith
9. lihembe laJones
10. lijezi laSmith
11. sik'olwa saMamba
12. sik'olwa sakhe
13. thishela wakhe
14. inggubo yakhe
15. insipho yakhe
16. situlo sami
17. likhofi lami
18. ipenseli yakho
19. sibongo sakho
20. libito lakho
21. thishela waSmith
22. likhofi laSmith

Cycle 41 Recognizing the clicks

M-1

To the student: While many of the sounds in siSwati are quite different from those in English, none of them are quite as unusual or "exotic" as the clicks. It is not the mere fact of clicks that is unusual; some English speakers make clicks when giving a horse the signal to go or when expressing mild disapproval ("tut-tut"). What is different is that the clicks are used in combination with vowels to form words (like the other consonants) and not just as isolated signalling devices.

Though most everybody can recognize and produce some kind of click in isolation, the essential trick is to do the same for clicks as parts of words. Listen as your teacher compares a simple click (/c/) with some of the other consonants.

1. clicks

kucala (to begin)
kucima (extinguish)
kucinga (to search for something)
kucenga (to strain)
kucunga (to dare)
kucoka (to choose)
licandza (egg)
lucolo (peace)
lucingo (telephone)
kucandza (get cold)

2. non-clicks

kutala (to give birth)
kusima (to brace oneself)
kudzinga (to be in need of)
kutenga (to stagger)
kulunga (to become good)
kutoka (to be detained in prison)
lilandza (egret)
lidvolo (knee)
lusinga (sinew)
kusindza (to recover from an illness)

M-2

To the student: SiSwati has fewer clicks than some of its neighboring languages (Zulu, Xhosa); it has a single series of clicks made with the tongue touching the back of the teeth:

unmodified: /c/ licandza (egg)
aspirated: /ch/ lichegu (old man)
nazalized: /nc/ kancane (little)
voiced: /gc/ sigcoko (hat)

This same series of clicks is sometimes made with the tongue pulled back slightly touching the ridge behind the teeth. All of the clicks may be pronounced with the tongue in either position. It has been customary to write a "q" for the clicks made in latter tongue position. Listen as your teacher pronounces each of the following words with the "c" and "q" variations.

<u>"c"</u>	<u>"q"</u>
li <u>c</u> andza	li <u>q</u> andza
li <u>c</u> hegu	li <u>q</u> hegu
kan <u>c</u> ane	kan <u>q</u> ane
sig <u>c</u> oko	sig <u>q</u> oko
* *	* *
lucingo	luqingo
lucolo	luqolo
kucala	kuqala
kucedza	kuqedza
kucima	kuqima

M-3

To the student: Just as /p/ and /ph/ are distinguished by aspiration (a puff of air following the "p"), so /c/ and /ch/ are also distinguished by aspiration.

To the teacher: Have students listen as you read group 1, then group two, and finally pairs of words from each of the groups. Do not attempt to teach the meaning of these words.

1. /c/

kucuma (to groan).
 kucina (to become strong)
 kucopha (to wash)

 kucaka (to puzzle)
 kucela (to ask for)
 kucaba (to build a home)

2. /ch/

kuchuma (burst open)
 kuchina (to braid the hair)
 kuchopha (to look for a particular
 person or thing)

 kuchaka (to be poor)
 kuchela (to sprinkle)
 kuchaza (to explain)

1. /c/ Contd.

kucasha (to employ)
kucala (to begin)
licaca (skunk)
lucingo (telephone)
kucaphata (to make a fool of)
kucacamba (to ache)

* * *

kucweba (to become clear)
kucwasha (to have something on
the head)
cwa! (extremely white)

2. /ch/ Contd.

kuchafa (to wear a handkerchief about
the neck)
kuchaya (to cut into strips)
kuchacha (to break loose)
lichinga (plan)
kuchaphata (to splash)
kuchachamba (to pop)

* *

kuchweba (to call someone's attention)
kuchwala (to be deformed)
chwa! (snap!)

C-1

Have students respond with "c" or "ch".

T: [kuchuma]

S: ["ch"]

Test-1

Give Test-1, found on page 41-6.

M-4

To the student: Just as other consonants can be nasalized (mp, nt), so so also /c/: /nc/. The difference between /c/ and /nc/ is not difficult to hear; listen to the following.

To the teacher: Follow the same procedures as in M-3.

1. /c/

kucenga (to strain)
kucata (to peel)
kucutsha (to pluck [feathers])

2. /ch/

kuncenga (to persuade)
kuncata (to utter a click of annoyance)
kuncutsha (to obtain personal objects
for witchcraft purposes)

1. /c/ Contd.

kucandza (to be cold)
 licala (court case)
 kucedza (to finish)
 kucasha (to employ)
 kucwatsha (make an opponent go
 broke in gambling)
 sicwati (internal injury)

2. /ch/ Contd.

kuncandza (to prevent)
 lincala (a kind of buck)
 kuncedza (to aid)
 kuncaya (to lick)
 kuncwadza (to get ready [metaphorically])
 sincwati (a mourning hat)

C-2

Have students respond with "c" or "nc".

T: [kuncenga]

S: ["nc"]

Test-2

Give Test-2, found on page 41-7.

M-5

To the student: Hearing the difference between /c/ and /gc/ is somewhat more difficult than hearing the difference between some of the other clicks. One of the major cues to hearing this difference is to remember that /gc/ is a depressor consonant and consequently lowers the pitch of the tone following. (The conventional way of representing the voiced click is somewhat misleading: instead of /gc/, it might well have been written as /cg/, so as to indicate that the major cues come after the click rather than before. Note that the "g" is used to indicate voicing and not a "g" - like sound. The representations for /nc/ and /ch/ are more adequate in that the major cue for distinguishing /nc/ does come before the click, while the major cue for /ch/ does come after the click.)

To the teacher: Follow the same procedures as in M-3.

1. c.

2. gc

kucoka (to choose)	kugcoka (to wear)
kuciza (to watch)	kugciza (to put on a bracelet)
kucuma (to groan)	kugcuma (to jump)
kucaba (to build a home)	kugcaba (to vaccinate)
kucoba (to slice meat)	kugcoba (to pound)
kuceka (to yield)	kugceka (to speak badly of)
kucubula (to cause to do something)	kugcubula (to poke)
kucisha (to extinguish)	kugcisha (to stuff)
kucula (to beat up)	kugcula (to poke)
kucala (to begin)	kugcala (to begin to dig)
kuceba (to report someone)	kugceba (to put in order)

* * * * *

C-3

Have students respond with "c" or "gc".

T: [kugcoka]

S: ["gc"]

Test-3

Give Test-3, found on page 41-8.

TO THE TEACHER:

In this cycle it is important for you to be consistent in your use of the "c" of "q" varieties of the click. Use the one which you prefer, and then use it consistently for all the words in this cycle (except in M-2). The students' attention should be drawn to the differences caused by the addition of aspiration (/ch/), nasalization (/nc/), and voicing (/gc/); students need to know that there are two varieties ("c" and "q") of clicks, as demonstrated in M-2, but this difference should not be introduced for practice.

Test-1

Follow the usual procedures in giving this test.

Instructions:

Write "c" or "ch" in the spaces below.

1. ku__uma
2. ku__uma
3. ku__ina
4. ku__ina
5. ku__ela
6. ku__ela
7. ku__opha
8. ku__opha
9. ku__aba
10. ku__aka
11. ku__aka
12. ku__afa
13. ku__ingo
14. li__inga
15. li__a__a
16. ku__a__a
17. ku__weba
18. ku__weba
19. ku__washa
20. ku__wala
21. __wa!
22. __wa!

-----Fold to here-----

1. kucuma
2. kuchuma
3. kucina
4. kuchina
5. kucela
6. kuchela
7. kuchopha
8. kucopha
9. kucaba
10. kucaka
11. kuchaka
12. kuchafa
13. lucingo
14. lichinga
15. licaca
16. kuchacha
17. kucweba
18. kuchweba
19. kucwasha
20. kuchwala
21. cwa!
22. chwa!

Test-2

Follow the usual procedures in giving this test.

Instructions:

Write "c" or "nc" in the spaces below.

- 1. ku__enga
- 2. ku__enga
- 3. ku__ata
- 4. ku__ata
- 5. ku__utsha
- 6. ku__andza
- 7. li__ala
- 8. li__ala
- 9. ku__edza
- 10. ku__edza
- 11. ku__asha

Write "c", "ch", or "nc" in the spaces below.

- 12. ku__ima
- 13. ku__ina
- 14. ku__enga
- 15. lu__ingo
- 16. ku__aka
- 17. ka__aka
- 18. li__inga
- 19. ku__edza
- 20. ku__edza
- 21. ku__weba
- 22. ku__weba
- 23. __wa!
- 24. __wa!

-----Fold to here-----

- 1. kucenga
- 2. kuncenga
- 3. kucata
- 4. kuncata
- 5. kuncutsha
- 6. kuncandza
- 7. lincala
- 8. licala
- 9. kuncedza
- 10. kucedza
- 11. kucasha

- 12. kucima
- 13. kuchina
- 14. kuncenga
- 15. lucingo
- 16. kuchaka
- 17. kucaka
- 18. lichinga
- 19. kuncedza
- 20. kucedza
- 21. kuchweba
- 22. kucweba
- 23. chwa!
- 24. cwa!

Test-3

Follow the usual procedures in giving this test.

Instructions:

Write "c" or "gc" in the spaces below.

1. ku__oka
2. ku__oka
3. ku__iza
4. ku__uma
5. ku__uma
6. ku__aba
7. ku__aba
8. ku__oba
9. ku__oba
10. ku__eka
11. ku__eka
12. ku__ala
13. ku__ala
14. ku__eba
15. ku__eba

Write "c", "ch", or "gc" in the spaces below.

16. ku__uma
17. ku__uma
18. ku__uma
19. ku__aba
20. ku__aba
21. ku__aza
22. ku__oba
23. ku__opha
24. ku__opha

---Fold to here---

1. kucoka
2. kugcoka
3. kugciza
4. kugcuma
5. kucuma
6. kucaba
7. kugcaba
8. kugcoba
9. kucoba
10. kuceka
11. kugceka
12. kugcala
13. kucala
14. kuceba
15. kugceba
16. kuchuma
17. kugcuma
18. kucuma
19. kucaba
20. kugcaba
21. kuchaza
22. kugcoba
23. kuchopha
24. kucopha

Understanding siSwati

42-1

Cycle 42 Field, forest, mountain.
(Precedes S.S. 48)

M-1

Use the map on page 42-4

- T: Leli lihlatshi. (1)
Lena yinsimi. (2)
Lena yintshaba. (3)
Lona ngumfula. (4)
Lona ngumgwaco. (5)

C-1

- T: Ngitjengise [lihlatshi]
Or: Ngikhombise [lihlatshi].
S: (Points.)
Or: Na[li].

M-2

Use the map on page 42-4

- T: Leli lidolobha (6)
Lesi sik'olwa. (7)
Lena yimakethe. (8)
Leli libhuloko. (9)
Lena yindlela. (10)
Lona ngumgwaco (5)

C-2

- T: Ngitjengise [lidolobha].
S: (Points.)

Add the vocabulary from M-1.

C-3

Ask for: sitolo, lisontfo, liposi, libhange.

T: Ngitjengise [sitolo].

S: Kute.

M-3

Use the map on page 42-4

T: Leti tintshaba.

Lawa ngemadolobha

Lawa ngemabhuloho.

Lena ngimigwaco.

C-4

T: Ngitjengise [tintshaba].

S: (Points.)

M-4

Use the map on page 42-5

T: Lona ngumuti. (11)

Leli lidolobha.

Leli ligalaji. (12)

Leli lipulazi. (13)

Lesi sitolo. (14)

Leli lisontfo.

C-5

T: Ngitjengise [umuti].

S: (Points.)

Or: Na[nkhu].

C-6

T: [U[phi [umuti]]?

(Points)

Or: Nankhu

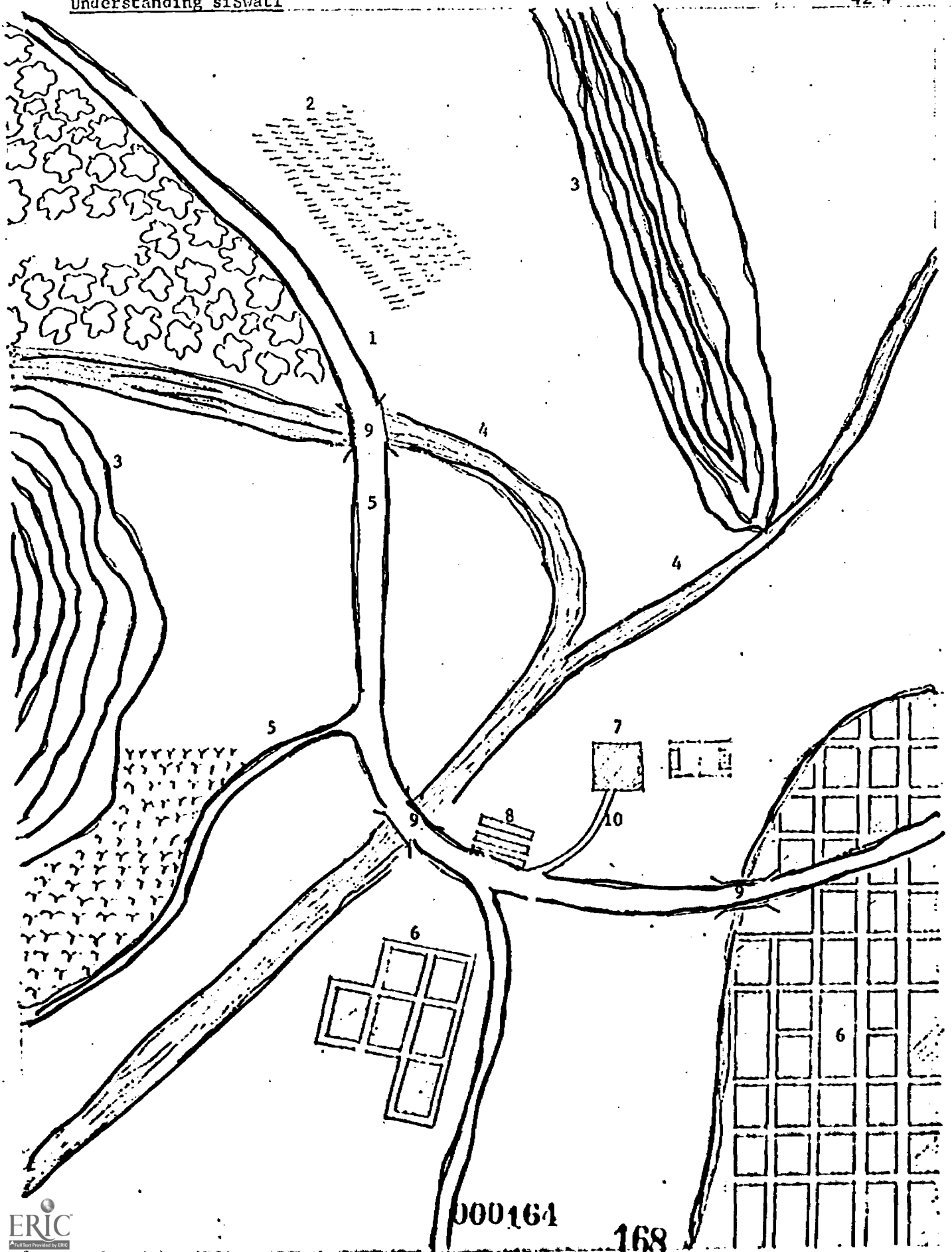
Review the vocabulary from M-1, M-2, and M-4.

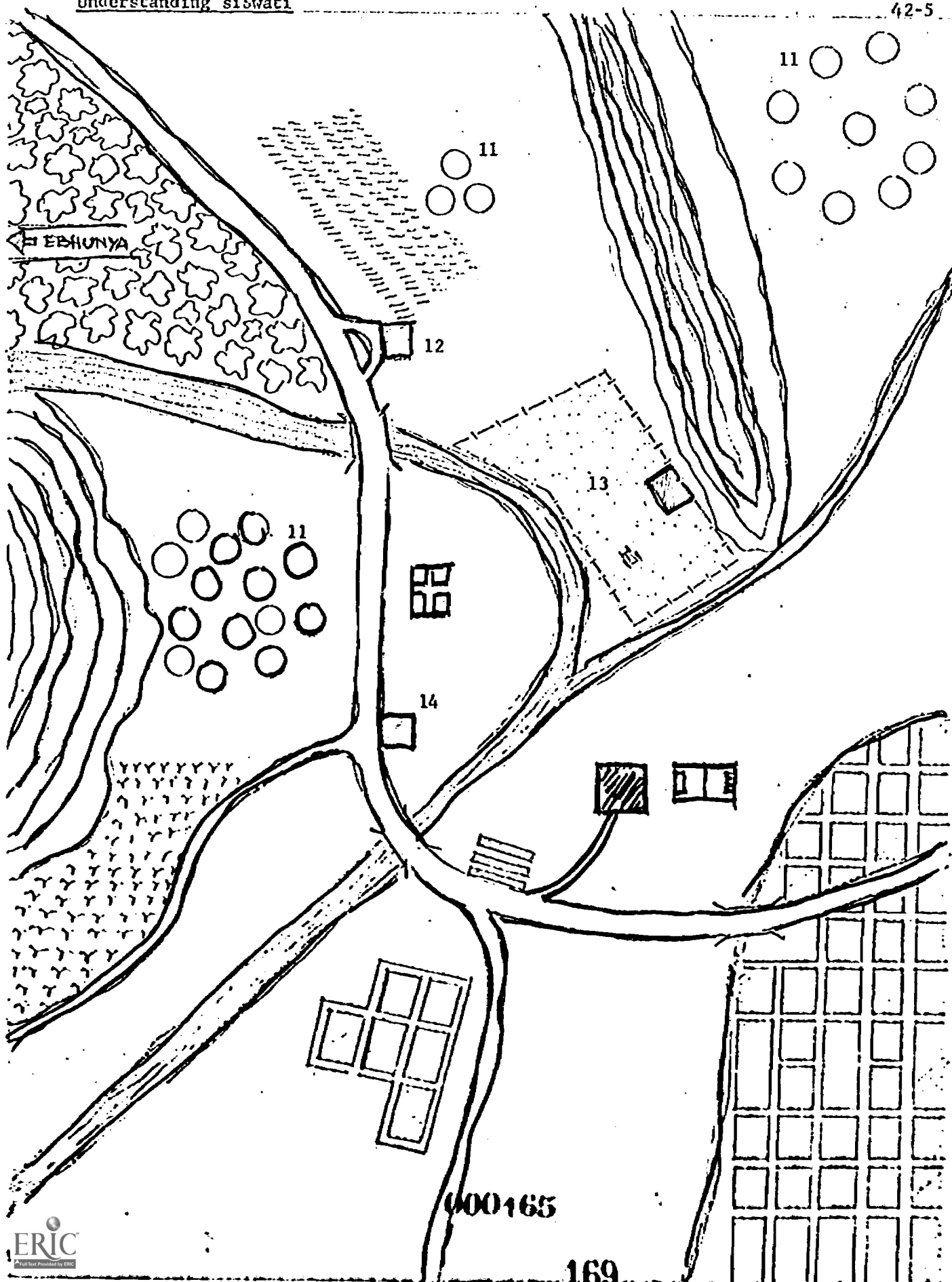
C-7

T: [Lidolobha] yini leli?

S: Ngilo.

Or: Akusilo.





Cycle 43 It's a month.

M-1

Use the calendar on page 43-3 for the following.

inyangá	Yinyangá.	moon; month	It's a moon/month.
líviki	Líviki.	week	It's a week.
lilângá	Lilângá.	sun; day	It's a sun/day.

C-1

T: Ngitjengise [inyanga].

S: (Points.)

C-2

S: Yini-le?

T: [Yinyanga].

Reverse the roles having the students answer the question.

M-2

uMšombulúko	NgúMšombulúko.	Monday	It's Monday.
uMgcibélo	NgúMgcibélo.	Saturday	It's Saturday.

C-3

T: Ngitjengise [uMšombuluko].

S: (Points.)

Add the vocabulary from M-1.

C-4

T: Lilângá liphí léli?

What (lit: which) dog is this?

S: [Ngumsombuluko].

Understanding siSwati

43-2

M-3

lisontfo	Lisontfo.	church; Sunday; seven.	It's a church/Sunday
lilanga	Lilanga.	Sunday	It's a Sunday.

* * * * *

li-awa	Li-awa.	hour
liviki	Liviki.	week

C-5

T: Ngitjengisa [Lisontfo].

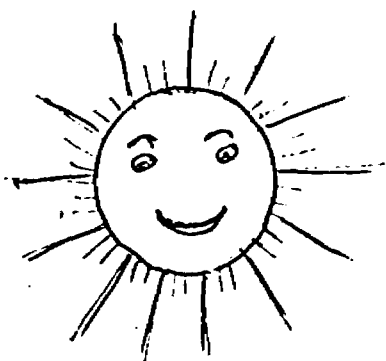
S: (Points.)

C-6


T: Yini lena?

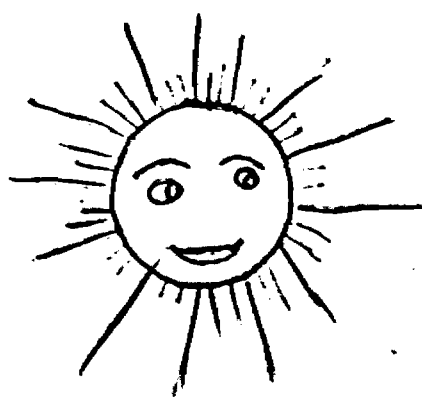
S: [Lisontfo].

It's a church.



I N Y O N I

						
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			



Cycle 44 Kunene's family

M-1

Use the family sketch on page 44-5 for this cycle.

T: Lona nguKunene.

---- ngumfati waKunene, ulaMamba.

---- nguThemba.

---- ngu[].

* * * * *

Lona yindvodzana yaKunene.

This is the son of Kunene.

Lona yindvodzakati yaKunene.

This is the daughter of Kunene.

* * * * *

Themba yindvodzana yaKunene.

Themba is the son of Kunene.

Dumisa -----,

Busi yindvodzakati -----,

Busi is the daughter of Kunene.

Thandi -----,

C-1

T: Ngitjengise [indvodzana] yaKunene.

S: (Points)

Or: Nayi.

H-2

T: Lona yindvodzana yaKunene nalaMamba.

This is the son of Kunene and Mamba.

---- yindvodzakati yaKunene nalaMamba.

* * * * *

Themba yindvodzana yaKunene nalaMamba.

Themba is the son of Kunene and Mamba.

Busi yindvodzakati -----,

* * * * *

Themba yindvodzana yalaMamba.

Dumisa -----.

Busi yindvodzakati -----.

Thandi -----.

* * * * *

Themba yindvodzana yaKunene,
kodva Busi yindvodzakati.

Themba is a son of Kunene,
but Busi is a daughter.

C-2

T: Ngikhombise [indvodzakati] ya[laMamba].

S: (Points,)

Or: Nayi

M-3

Lona nguyise waThemba.

This is the father of Themba.

---- ngunina -----.

This is the mother of Themba.

* * * * *

---- nguyise wa[].

---- ngunina wa[].

* * * * *

Kunene nguyise wa[].

laMamba ngunina wa[].

C-3

T: [Ngitjengise] uyise wa[Busi].

S: (Points)

Or: Nangu.

C-4

Combine C-1, C-2, and C-3.

T: LaMamba ngumfati waKunene.

Mamba is the wife (lit: woman) of Kunene.

----- yinkosikazi yaKunene.

Mamba is the wife of Kunene.

* * * * *

Kunene yindvodza yalaMamba.

Kunene is the husband (lit: man) of Mamba.

C-5

T: [Ngikhombise] [umfati] [waKunene].

S: (Points.)

Or: Na[ngu].

M-5

T: Lona ngumnakabo Busi.

This is a brother of Busi.

---- ngudzadze wabo Busi.

This is a sister of Busi.

* * * * *

Themba ngumnakabo Busi,
kodva Thandi ngudzadze wabo.

Themba is a brother of Busi,
but Thandi is a sister.

* * * * *

Themba ngumnakabo Dumisa.

Themba is a brother of Dumisa.

----- [].

Busi ngudzadze wabo Dumisa.

Busi is a sister of Dumisa.

----- [].

C-6

T: [Ngitjengise] umnakabo [Busi].

S: (Points.)

Or: Nangu.

M-6

T: Themba utshi "Babe" kuKunene.

Themba says "Father" to Kunene.

[] -----.

* * * * *

Themba utshi "Make" kulaMamba.

Themba says "Mother" to Mamba.

[] -----.

C-7

T: [Themba] utshi ["Babe"] kubani?

S: (Points.)

Or: Ku[Kunene].

C-8

Use pictures of your family and the families of PCVs (if available) for the following.

A: Lona ngumake.	This is my mother.
Lona ngubabe.	This is my father.
Lona ngudzadze wetfu.	This is my sister.
Lona ngumnaketfu.	This is my brother.

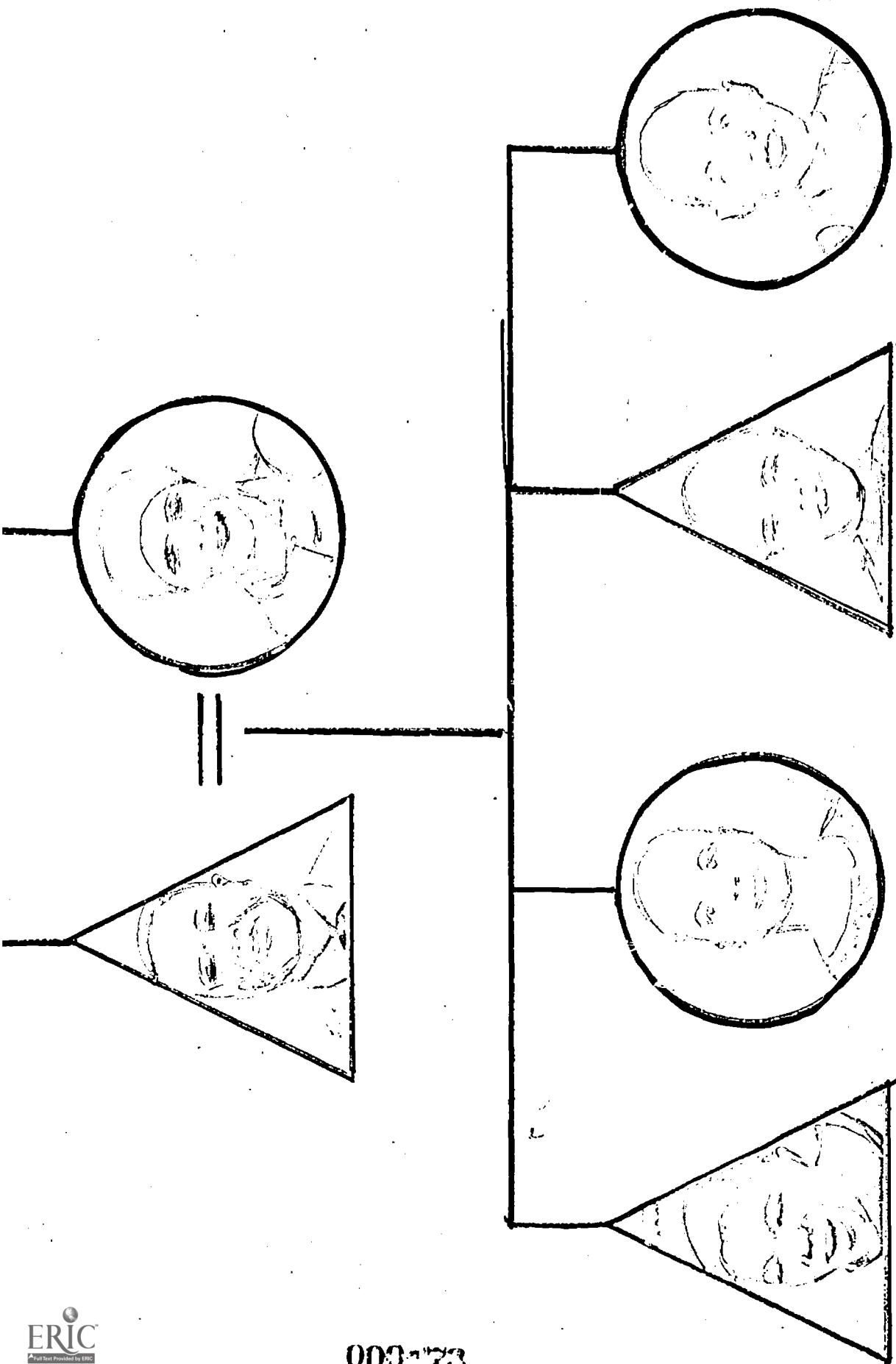
TO THE STUDENT:

A third way of saying that laMamba is the wife of Kunene (see Ni-4) is:

LaMamba ngumka Kunene

Another term for "son," frequently used by men, is umusa:

Themba ngum'sa waKunene.



Cycle 45 It's the second day (Tuesday).

M-1

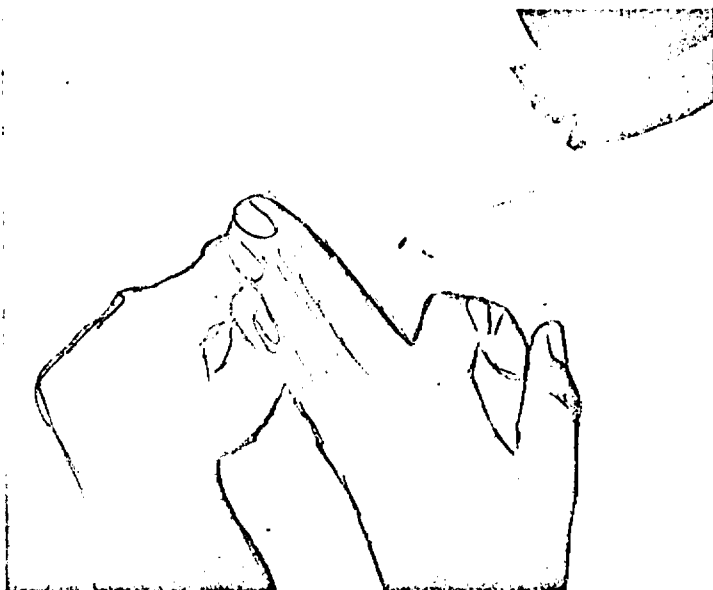
Demonstrate the Swazi fashion of counting from one to five with the fingers.
(NB: The Swazi fashion of counting with the fingers is very different from the American fashion.)

kúnyè	one
kúbîlî	two
kútshâtù	three
kúnè	four
síhlánù	five

C-1

T: [kunye]

S: (Indicates [one] with his fingers in Swazi fashion.)



M-2

Use the calendar on page 43-3 for the following.

Lésibîlî	NgùLésibîlî.	second (day); Tuesday	It's Tuesday.
Lésítshâtù	---Lésítshâtù.	third (day); Wednesday	It's Wednesday.
Lésínè	---Lésínè.	fourth (day); Thursday	
Lésíhlánù	---Lésíhlánù.	fifth (day); Friday	

C-2

T: Lîlângà lîphî lélî?

S: Ngu[Lesibili].

After the vocabulary of M-1 has been used thoroughly, add the other days (Lísôntfò, Úmsómbúúkò, and Úngcibélò.)

M-3

NguLesibili.	Lámôhla ngùLésibili.	It's Tuesday.	Today is Tuesday.
NguLesitshatfu.	----- nguLesitshatfu.	It's Wednesday.	Today is Wednesday.
NguLesine.	----- nguLesine.	It's Thursday.	
NguLesihlanu.	----- nguLesihlanu.	It's Friday.	

M-4

For part one: Point to the circled days on the calendar on page 43-3. For part two: Use a current calendar, pointing to the actual day on which the lesson is taking place.

T: Lamuhla nguLesibili. Today is Tuesday.
 Kúsásà ngùLésitshâtù. Tomorrow is Wednesday.

* * * * *

Lamuhla ngu[].
 Kusasa ngu[].

C-5

T: Lamuhla ngulesinggaki? What day is it today (lit: today is how many)?

S: Ngu[].

T: Kusasa ngulesinggaki? What day is it tomorrow?
 Or: Kusasa-ke?

S: Ngu[].

Repeat this dialog every day for the next week, using a current calendar.

C-6

T: Ngu[Msembuluko] lam'hla yini?
 Or: Ngu[Msembuluko] lam'hla?

S: Cha, lam'hla ngu[Lesitshatfu].

M-5

Demonstrate the Swazi fashion of counting from six to ten with fingers.

sítûphà	six
síkhómbísà	seven
síphóhlôngò	eight
sígòbàgàlòlùnyé	nine
líshûml	ten

C-7

T: [sitfupha]

S: (Indicates [six] with his fingers in Swazi fashion.)

C-8

Combine C-1 and C-7.



E-1

Substitute the other days of the week in the square brackets below.

<u>Teacher</u>	<u>Response</u>
Lamuhla [ngulesibili].	[Ngulesibili] lamuhla.
Kusasa [ngulesitshatfu].	[Ngulesitshatfu] kusasa.
* * *	* * *
Lamuhla ngulesinggaki?	Ngulesinggaki lamuhla?
Kusasa ngulesinggaki?	Ngulesiggaki kusasa?

TO THE STUDENT:

You will sometimes hear namuhla instead of lamuhla.

Note the optional placement of the adverbs (lamuhla, kusasa) in E-1.

Either order may be used, with only a slight shift in emphasis but no essential difference in meaning.

The difference in order signals a difference in emphasis but not in essential difference. Note that the placement of Lamuhla in C-6 at the first of the sentence puts the focus on today.

TO THE TEACHER:

Note that the calendar has been chosen so that the 2nd, 3rd, 4th, and 5th days of the month correspond with Tuesday, Wednesday, etc.

Cycle 46 It's a thing for writing.

M-1

Use objects (or pictures) for teaching the following.

T: (pointing to a pencil)	Lě̀nà yĩntfó yékúbhàlà.	This is a thing for writing.
(pointing to a bar of soap)	----- yékúwàshà.	This is a thing for washing.
(pointing to a razor blade)	----- yékúshèfà.	This is a thing for shaving.
(pointing to a key)	----- yékúvùlà úńnyàngò.	This is a thing for opening a door.

C-1

The response by the student was learned in S.S. 11.

T: Ngiphe [ipenseli].	
S: Yini "ipenseli?"	What is "ipenseli"?
T: Yintfo ye[kubhala].	It's a thing for writing.

C-2

T: Ngitjengise intfo ye[kubhala].
S: (Points.)

C-3

Repeat C-1 with the following objects:

situlo:	Yintfo yekuhlala.
ishoki:	----- yekubhala "blackboard".
ibhola:	----- yekudlala.
lipipi:	----- yekubhema.
tibuko:	----- yekubuka.
umukhwa:	----- yekusika.

C-4

Repeat C-2, using the objects from C-3.

C-5

Repeat C-1 with the following items:

sigcoko:	Yintfo yekufaka	enhloko.
liduku:	-----	enhloko.
lisokisi:	-----	clunyaweni.
sicatfulo:	-----	clunyaweni.
licici:	-----	edlebeni.
libhande:	----- yekubopha	libhuluko.
	* * * * *	
sinkhwa	yintfo yekudla.	
[]	-----	

C-6

Repeat C-2, using the objects from C-5.

Cycle 47 Take three, put down two.

M-1

T: Lēti tīpūnū lētībīlī.	These are two spoons.
---- tīkhīyā -----.	----- keys.
Lāwā ngēmāk'ānō lāmābīlī.	----- combs.
---- ngēmāswīdī -----.	----- sweets.
---- ngēmācīcī -----.	----- earrings.
Lēti tīmōlōgō lētīmīlī.	----- forks.
---- tīpēnsēlī -----.	----- pencils
---- tīncwādzī -----.	----- books.

C-1

T: Tshatsha [ti]bīlī [tīpūnū]. Take two [spoons].
 Or: Tshatsha [ti]bē tībīlī [tīpūnū]. Take (so that there be) two [spoons].
 S: (Takes the number of objects commanded.)

M-2

Repeat M-1 with three of each of the objects:

Leti tipunu letitshatfu.

C-2

T: Tshatsha [ti][bīlī] [tīpūnū].
 S: (Takes the number commanded.)

* * * * *

T: Beka [ti]bīlī phansi. Put two down.
 Or: Tibeke phansi. Put them down

S: (Puts down the number commanded.)

* * * * *

T: [Faka] [lesi]sele [ekhikhini]. Put the one which remains in your pocket.

S: (Puts the remaining object where requested.)

M-3

Repeat M-1 with four or five of each of the objects.

Leti tipunu letine.

Leti tikhiya letisihlanu.

C-3

Repeat C-2, using the numbers 2, 3, 4, and 5.

Test-1

Give Test-1, found on page 47-3.

M-4

Repeat M-1 with six, seven or ten of each of the objects:

Leti tipenseli letisitfupha.

Lawa ngemaswidi lasikhombisa.

Leti timfologo letilishumi.

C-4

Repeat C-2, using the numbers 5, 6, 7 and 10.

Test-2

Give Test-2, found on page 47-4.

Test-1

Follow the usual procedures in giving this test.

Instructions:

Circle the number referred to in the phrase given by the teacher.

1. 2 3 4 5
2. 2 3 4 5
3. 2 3 4 5
4. 2 3 4 5
5. 2 3 4 5
6. 2 3 4 5
7. 2 3 4 5
8. 2 3 4 5
9. 2 3 4 5
10. 2 3 4 5
11. 2 3 4 5
12. 2 3 4 5
13. 2 3 4 5
14. 2 3 4 5
15. 2 3 4 5
16. 2 3 4 5

In the following phrases are nouns which take ba- as the plural: umfati, bafati; umfana; bafana; umntfu, bantfu. Circle the number referred to in the phrase.

17. 2 3 4 5
18. 2 3 4 5
19. 2 3 4 5
20. 2 3 4 5 10
21. 2 3 4 5 10
22. 2 3 4 5 10
23. 2 3 4 5 10
24. 2 3 4 5 10
25. 2 3 4 5 10

1. tipunu letitshatfu
2. tikhiya letibili
3. tipunu letine
4. tikhiya letisihlanu
5. emaswidi lasihlanu
6. emacici lamabili
7. emak'amo lamatshatfu
8. emaswidi lamane
9. timfologo letine
10. tincwadzi letisihlanu
11. tincwadzi letimbili
12. tipenseli letintshatfu
13. emak'amo lamatshatfu
14. tikhiya letine
15. tinkhomo letine
16. emawashi lamane

Fold to here

17. bafati labatshatfu
18. bafana labatshatfu
19. bafana labane
20. bantfu labane
21. bantfu lababili
22. bafana labalishumi
23. bantfu labalishumi
24. bafati labasihlanu
25. bafati labalishumi

Test-2

Follow the usual procedures in giving this test.

Instructions:

Circle the number referred to in the phrase given by the teacher.

1. 5 6 7 10
2. 5 6 7 10
3. 5 6 7 10
4. 5 6 7 10
5. 5 6 7 10
6. 5 6 7 10
7. 5 6 7 10
8. 5 6 7 10
9. 2 3 6 7
10. 2 3 6 7
11. 2 3 6 7
12. 2 3 6 7
13. 2 3 6 7
14. 2 3 6 7
15. 2 3 6 7
16. 4 5 10
17. 4 5 10
18. 4 5 10
19. 4 5 10

Circle the day of the week given by your teacher.

20. S M T W TH F S
21. S M T W TH F S
22. S M T W TH F S
23. S M T W TH F S
24. S M T W TH F S
25. S M T W TH F S

1. tipenseli letisitfupha
2. tipunu letisikhombisa
3. tikhiya letisihlanu
4. tincwadzi letisikhombisa
5. emaswidi lasihlanu
6. emaswidi lalishumi
7. emak'amo lasitfupha
8. emacici lasikhombisa
9. emacici lamabili
10. emak'amo lamatshatfu
11. emaswidi lasitfupha
12. emawashi lasihlanu
13. tikhiya letibili
14. tipunu letisihlanu
15. tipunu letilishumi
16. emajezi lalishumi
17. emahembe lamane
18. tindlu letine
19. tindlu letisihlanu

20. Lesibili
21. Lesine
22. uMscabholuko
23. Lisontfo
24. Lesihlanu
25. uMebelo

Fold to here

Cycle 48 Themba's relatives

M-1

Use the family sketch on page 44-5 in combination with the kinship charts on pages 48-4 and 48-5 (all three may be placed together on the flannel board).

Lona ngumkhulu waThemba. This is the grandfather of Themba.

---- ngugogo -----, This is the grandmother of Themba.

* * * * *

Lona ngumkhulu wa[].

---- ngugogo wa[].

* * * * *

Themba ngumtukululu waKunene. Themba is the grandson of Kunene.

----- waMamba.

Busi ngumtukululu waKunene. Busi is the granddaughter of Kunene.

----- waMamba.

C-1

T: Ngitjengise [mkhulu] waThemba

S: (Points.)
Or: Nangu.

T: Ngitjengise [bomkhulu] waThemba. Show me the grandfathers of Themba.

S: (Points.)
Or: Naba.

M-2

T: Lona nguyise waThemba. This is the father of Themba.

----- lomkhulu waThemba. This is the (older) uncle of Themba.

---- ngunina waThemba. This is the mother of Themba.

----- lomncane waThemba. This is the (younger) aunt of Themba

C-2

T: Ngikhombise [uyise lomkhulu] wa[Themba].

S: (Pointing.)
Or: Nangu.

M-3

T: Lona ngu-anti waThemba. This is the aunt of Themba.
 ---- ngunina lomncane waThemba. This is the (younger) aunt of Themba.

* * * * *

Lona ngumalume waThemba. This is the uncle of Themba.
 ---- nguyise lomkhulu waThemba. This is the (younger) uncle of Themba.

C-3

T: Ngikhombise [anti] wa[Themba].
 S: (Points)
 Or: Nangu.

C-4

Combine C-2 and C-3.

M-5

T: (pointing to Jabulane) Lona ngumzala waThemba. This is the cousin of Themba.
 (pointing to Fikile)
 (pointing to Bheka)
 (pointing Bongile)

C-6

T: Ngitjengise umzala wa[Themba].
 S: (Points.)
 Or: Nangu
 T: Ngitjengise bomzala waThemba.
 S: (Points.)
 Or: Naba

M-6

T: (pointing to Hlobile, Busi, Thandi, and Siphile) Laba bodzadzewabo Themba. These are the sisters of Themba.
 (pointing to Mphathi, Dumisa, and Mefika) Laba bomnakabo Themba. These are the brothers of Themba.

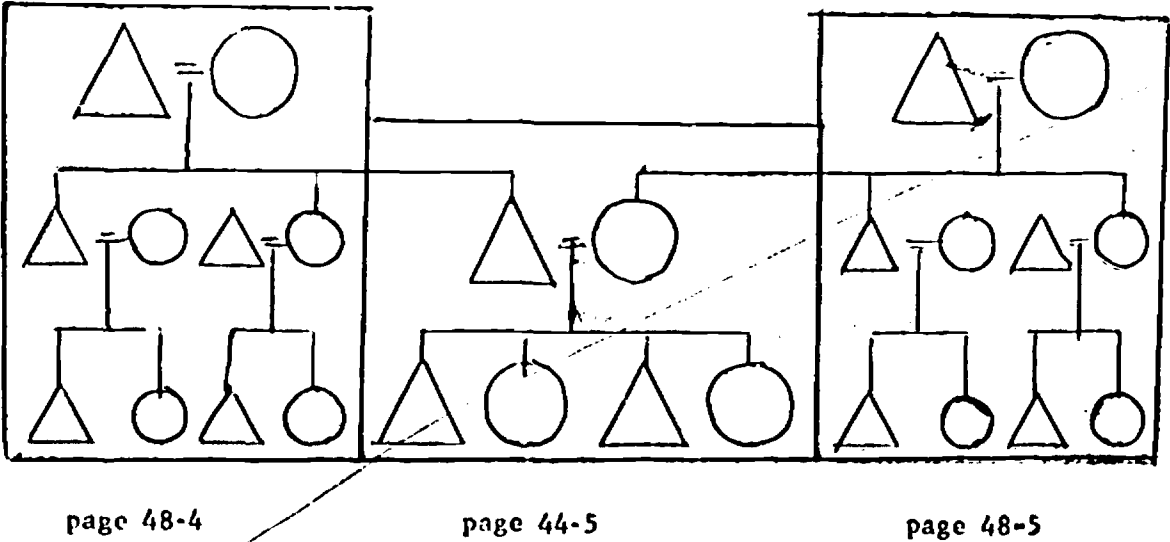
C-7

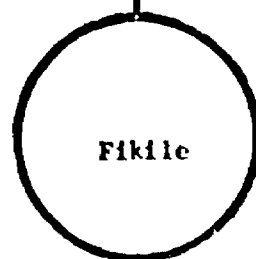
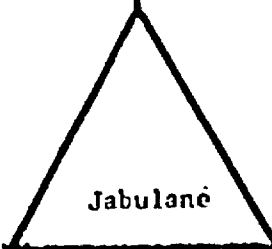
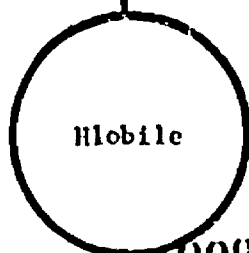
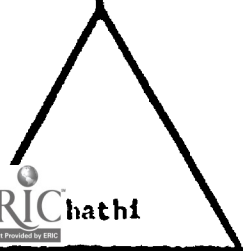
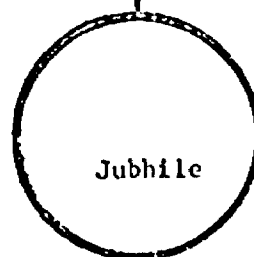
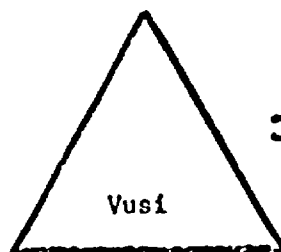
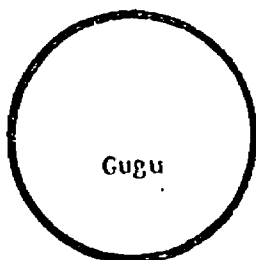
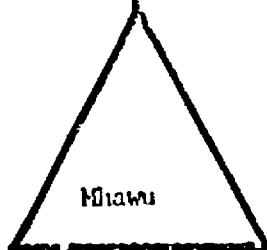
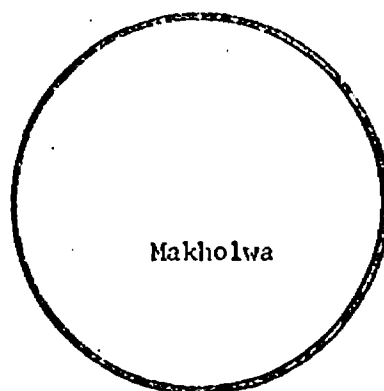
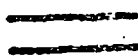
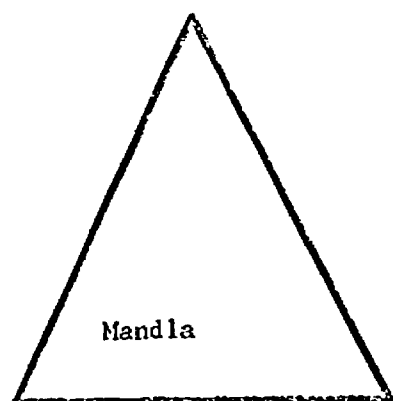
T: Ngitjengise bodzadzewabo Themba.

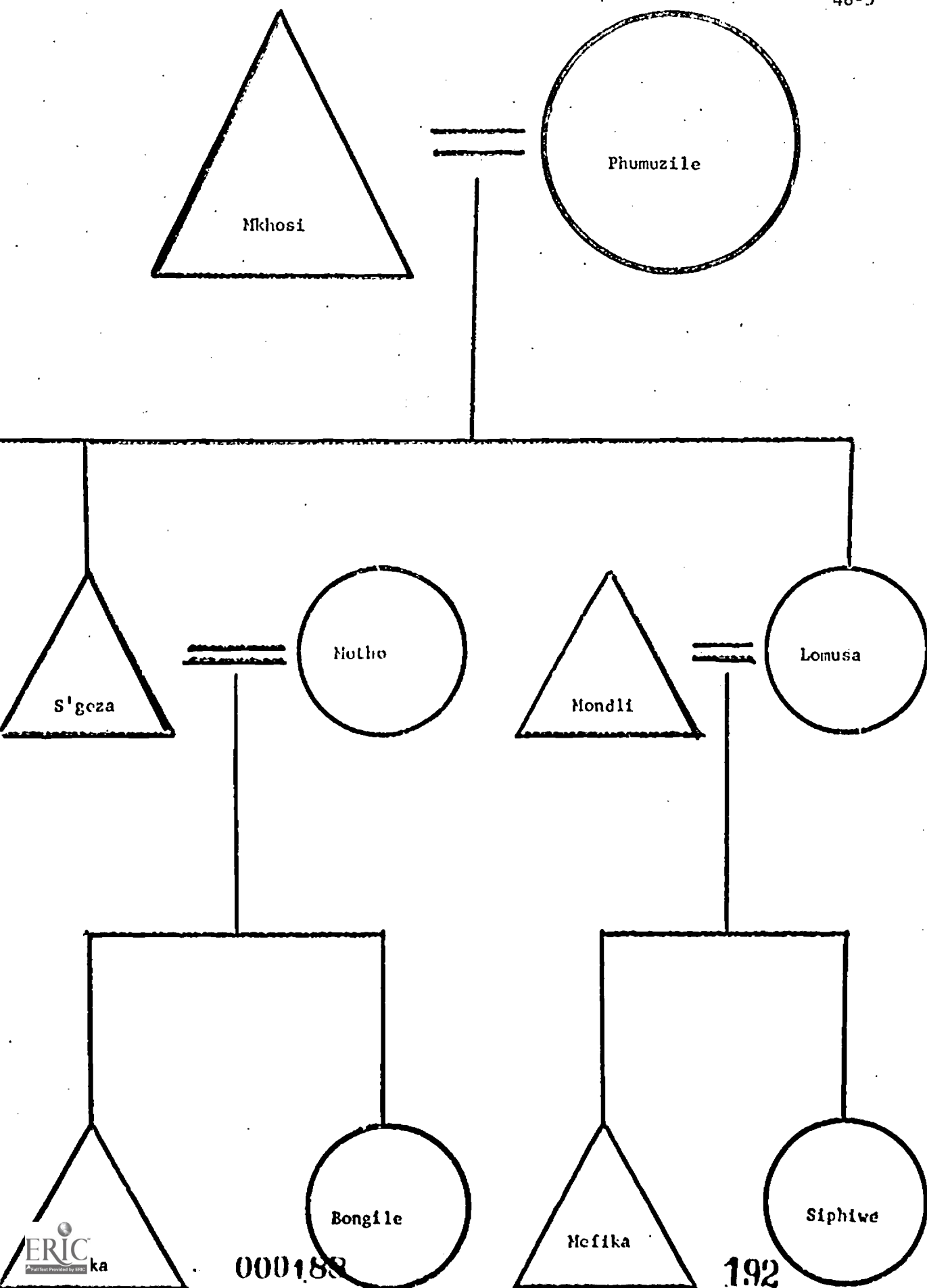
S: (Points.)
Or: Naba.

TO THE TEACHER:

The family chart from cycle 44 and the kinship charts from this cycle should be placed together as shown below.







Cycle 49 Give me the third one.

M-1

Count out six pencils, and then identify the second to the sixth.

T: (laying the pencils on the table)

Yinye, timbili, tintshatfu, tine, tsihlanu	One, two, three, four,
tisitfupha.	five, six.

Lena ipenseli yesibili.	This is the second pencil (lit: pencil of second).
-------------------------	--

----- yesitshatfu.	This is the third pencil.
--------------------	---------------------------

----- yesine.	----- fourth -----.
---------------	---------------------

----- yesihlanu.	----- fifth -----.
------------------	--------------------

----- yesitfupha.	----- sixth -----.
-------------------	--------------------

C-1

T: Ngikhombise ipenseli ye[sibili].

S: (Points.)

M-2

Count out six buttons, and then identify their order.

T: (laying the buttons on the table) Linye, mabili, matshatfu, mane, asihlanu, asitfupha.

Leli lik'inobho lekucala.	This is the first button (lit: This is the button of beginning).
---------------------------	--

----- lesibili.	This is the second button.
-----------------	----------------------------

----- lesitshatfu.	----- third -----.
--------------------	--------------------

----- lesine.	----- fourth -----.
---------------	---------------------

----- lesihlanu.	----- fifth -----.
------------------	--------------------

----- lesitfupha.	----- sixth -----.
-------------------	--------------------

C-2

T: Ngitjengise lik'incbho le[kucala].

S: (Points.)

C-3

Use the calendar on page 43-3.

T: Ngitjengise lilanga lekucala.

S: (points) Nali.

T: Le[sibili.]

S: (points) Nali.

M-3

Count out six chairs, and then identify their order.

T: (pointing) Sinye, timbili, titchatfu, tine, tsihlanu, tisitfupha.

Lesi situlo sekucala.

----- sesibili.

----- sesitshatfu.

----- sesine.

----- sesihlanu.

----- sesitfupha.

C-4

T: [John], hlala esitulweni se[sitshatfu].

[John]: (Sits in the [third] chair).

Test-1

Follow the usual procedures in giving this test.

Instructions:

The possessive construction is used for the ordinals (1st, 2nd, 3rd, etc.):

noun	+	possessive	+	noun
ipenseli		ye		kucala
lilanga		le		sibili

(Kucala, sibili, sitshatfu, etc., are used as nouns.)

Circle the ordinals cited in the phrases given by your teacher.

1. 1st 2nd 3rd 4th 5th 6th
2. 1st 2nd 3rd 4th 5th 6th
3. 1st 2nd 3rd 4th 5th 6th
4. 1st 2nd 3rd 4th 5th 6th
5. 1st 2nd 3rd 4th 5th 6th
6. 1st 2nd 3rd 4th 5th 6th
7. 1st 2nd 3rd 4th 5th 6th
8. 1st 2nd 3rd 4th 5th 6th
9. 1st 2nd 3rd 4th 5th 6th
10. 1st 2nd 3rd 4th 5th 6th
11. 1st 2nd 3rd 4th 5th 6th
12. 1st 2nd 3rd 4th 5th 6th
13. 1st 2nd 3rd 4th 5th 6th
14. 1st 2nd 3rd 4th 5th 6th

Nouns like umfati and umbhedze (bed) have we- as their possessive prefix.

15. 1st 2nd 3rd 4th 5th 6th
16. 1st 2nd 3rd 4th 5th 6th
17. 1st 2nd 3rd 4th 5th 6th
18. 1st 2nd 3rd 4th 5th 6th
19. 1st 2nd 3rd 4th 5th 6th
20. 1st 2nd 3rd 4th 5th 6th

Fold to here

1. ipenseli yesibili
2. lik'inbhlolesine
3. situlo sesitshatfu
4. ishoki yesine
5. sipunu sesihlanu
6. incwadzi yesitfupha
7. sigcoko sekucala
8. litafula lesibili
9. libhodlela lesine
10. liphepha lesitfupha
11. sivalo sekucala
12. indlu yesitfupha
13. imoto yesibili
14. sitaladi sesine

15. umfati wesibili
16. umbhedze wesihlanu
17. umfana wesine
18. umuno wesitshatfu
19. umukhwa wekucala
20. sipunu sesine

Cycle 50 Noun plurals

M-1

Have students listen as you read the singular in group 1 followed by the plural from group 2.

1. <u>singular</u>	2. <u>plural</u>
sítúlb	títúlb
líwáshì	émáwáshì
sípúnù	típúnù
lík' áti	émák' áti
sík' ólwà	tík' ólwà
líshfidi	émáshfidi
síkhíyà	tíkhíyà
líkhékhè	émákhékhè

C-1

Have students identify the above forms as being "singular" or "plural".

T: [título]

S: ["plural"]

M-2

Have students listen as you read the singular in group 1 followed by the plural from group 2.

1. <u>singular</u>	2. <u>plural</u>
umfati	bafati
umfana	bafana
umuntfu	bantfu
umtswana	bantswana
* * *	* *
umSutfu	beSutfu
umLumbi	beLumbi
umTswana	beTswana

1. <u>singular contd.</u>	2. <u>plural contd.</u>
thishela	bothishela
dokotela	bodokotela
thayi	bothayi
sisi	bosisi
sheleni	bosheleni
make	bomake

C-2

Have students identify the above forms as being "singular" or "plural".

T: [thishela]

S: ["singular"]

Test-1

Give Test-1, found on page 50-4.

M-3

Have students listen as you read the singular in group 1 followed by the plural in group 2.

1. <u>singular</u>	2. <u>plural</u>
inkhomo	tinkhomo
inyoni	tinyoni
indlu	tindlu
imfologo	timfologo
inhloko	tinhloko
intfombi	tintfombi

★ ★ ★ ★ ★

1. <u>singular contd.</u>	2. <u>plural contd.</u>
lutshi	titshi
lucingo	tincingo
lusiba	tinsiba
luphondvo	timphondvo
lunyavo	tinyavo

C-3

T: [tinkhomo]

S: [plural]

Add the vocabulary from C-1.

Test-2

Give Test-2, found on page 50-5.

TO THE STUDENT:

SiSwati nouns occur in singular and plural noun classes as follows:

<u>singular classes</u>	<u>plural classes</u>
<u>um-¹</u> umfati, umfana <u>(u-)</u> thishela, sheleni	<u>ba-</u> bafati, bafana <u>bo-</u> bothishela, bosheleni
<u>um-²</u> umfula, umbhedze	<u>imi-</u> imifula, imibhedze
<u>li-</u> liwashi, lihembe	<u>ema-</u> emawashi, imibhedze
<u>si-</u> situlo, sivalo	<u>ti-</u> titulo, tivalo
<u>iN-</u> inkhomo, inyoni	<u>tiN-</u> tinkhomo, tinyoni
<u>lu-</u> lutshi, lusiba	<u>ti-</u> tintshi, tinsiba
<u>bu-</u> bukhosi, buhlalu	(no plural)
<u>ku-</u> kudla, kugula	(no plural)

Test-1

Read the plural forms only.

Instructions:

Write in the singular prefix for the word which your teacher will give in the plural.

<u>singular</u>		<u>singular</u>	<u>plural</u>
1. ___tulo		1. situlo	titulo
2. ___k'ati		2. lik'ati	emak'ati
3. ___shidi		3. lishidi	emashidi
4. ___khiya		4. sikhiya	tikhiya
5. ___k'olwa		5. sik'olwa	tik'olwa
6. ___gcoko		6. sigcoko	tigcoko
7. ___bongo		7. sibongo	tibongo
8. ___dolobha		8. lidolobha	emadolobha
9. ___candza		9. licandza	emacandza
10. ___phepha		10. liphepha	emaphepha
11. ___fana		11. umfana	bafana
12. ___tfwana		12. umtfwana	batfwana
13. ___thishela		13. thishela	bothishela
14. ___make		14. make	bomake
15. ___ntfu		15. umntfu	bantfu
16. ___Sutfu		16. umSutfu	beSutfu
17. ___Lumbi		17. umLumbi	beLumbi
18. ___catfulo		18. sicatfulo	ticatfulo
19. ___Tshwana		19. umTshwana	beTshwana
20. ___duku		20. liduku	emaduku
21. ___thayi		21. thayi	bothayi
22. ___sheleni		22. sheleni	bosheleni

Fold to here

Test-2

Read the plural forms only for 1-10; Read the singular forms only for 1-24.

Instructions:

Write in the singular prefix for the word which your teacher will give in the plural.

- singular
1. ___dlu
 2. ___yoni
 3. ___hloko
 4. ___cingo
 5. ___siba
 6. ___fologo
 7. ___yoka
 8. ___tolo
 9. ___tshi
 10. ___lwane

Write in the plural prefix for the word which your teacher will give in the singular.

- plural
11. ___tolo
 12. ___bonga
 13. ___washi
 14. ___fati
 15. ___ntfu
 16. ___thishela
 17. ___make
 18. ___Sutfu
 19. ___khoma
 20. ___yoni
 21. ___siba
 22. ___fana
 23. ___bhantji
 24. ___cingo

- | <u>singular</u> | <u>plural</u> |
|-----------------|---------------|
| 1. indlu | tindlu |
| 2. inyoni | tinyoni |
| 3. inhloko | tinhloko |
| 4. lucingo | tincingo |
| 5. lusiba | tinsiba |
| 6. imfologo | timfologo |
| 7. inyoka | tinyoka |
| 8. sitolo | titolo |
| 9. lutshi | tintshi |
| 10. silwane | tilwane |

Fold to here

- | <u>singular</u> | <u>plural</u> |
|-----------------|---------------|
| 11. sitolo | titolo |
| 12. sibongo | tibongo |
| 13. liwashi | emawashi |
| 14. umfati | bafati |
| 15. umntfu | bantfu |
| 16. thishela | bothishela |
| 17. make | bomake |
| 18. umSutfu | beSutfu |
| 19. inkhomo | tinkhomo |
| 20. inyoni | tinyoni |
| 21. lusiba | tinsiba |
| 22. umfana | bafana |
| 23. libhantji | emabhantji |
| 24. lucingo | tincingo |

SPEAKING SISWATI

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| 31. A bird. // It's a bird. | 32. He's not Peter. |
| 33. Excuse me, brother. | 34. It's not tea. |
| 35. Whose chair is this? | 36. What time do you get up? |
| 37. Review of 17, 25, and 31 | 38. Mary talks a lot. |
| 39. Pronouncing p // b, b // h // hh | 40. What are you saying? |

- | | |
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| 41. Depressor Consonants | 42. Who do you room (live) with? |
| 43. Gududu! | 44. We and you (pl) |
| 45. Rising tone | 46. By the way, are you a Catholic? |
| 47. A watch // It's a watch | 48. What place is on the other side of the river? |
-
- | | |
|---------------------------------|---|
| 49. Do you want a siSwati name? | 50. What do you want to learn? |
| 51. This is a nice woman. | 52. Do you want to learn Afrikaans? |
| 53. This is a short candle. | 54. It's hot. |
| 55. That's a small chair. | 56. Who is it that talks so much? |
| 57. Give me another one. | 58. Do you know what a "liduku" is? |
| 59. Pass me the sugar, please. | 60. What is (the word for) "beer" in siSwati? |

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| 15. Give me coffee | 16. Where is he going? |
| 17. A wheel. // It's a wheel. | 18. Good morning. |
| 19. What is your family name? | 20. How are you this morning? |
| 21. His name is Mabuza. | 22. Where are you from? |
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34. It's not tea.

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38. Mary talks a lot.

39. Pronouncing p // b, b // bh,
h // hh

40. What are you saying?

41. Depressor Consonants

42. Who do you room (live) with?

43. Gududu!

44. We and you (pl)

45. Rising tone

46. By the way, are a Catholic?

47. A watch // It's a watch

48. What place is on the other side of
the river?

49. Do you want a siSwati name?

50. What do you want to learn ?

51.

52. Do you want to learn Afrikaans?

Cycle 1 What's your family name?

M-1

Introduce M-1 and M-2 by demonstrating C-1 yourself. Use the names of members of the class and the siSwati teaching staff.

Uwakabani?

What is your name

(lit: you belong to whom)?

M-2

1. Have students repeat the full sentences after you.
2. Make sure each of the students can say the sentence with his own family name inserted before proceeding to C-1.

Mamba NgiwakaMamba.

Mamba

I'm Mamba (lit:

Motsha -----Motsha.

Motsha

I belong to Mamba)

Jones -----Jones.

Jones.

[] -----[].

C-1

1. Ask each student for his name.
2. Have each of the students ask you for your name.
3. Have the students ask each other for their names.

A: Uwakabani?

B: Ngiwaka[Jones].

C-2

To the student: After class use these questions to learn the names of students (and teachers) who are in the siSwati program. Do this several times. Immediate application of what you have learned in class is one of the secrets of successful language study.

E-1

The following introduces a useful classroom phrase, "Tshanini []"
(Say [], and it gives an opportunity to pronounce some of the
family names.

<u>Teacher</u>	<u>Response (group)</u>
Tshanini "Mambà".	Mambà.
----- "Môtshà".	Môtshà.
----- "Gâmbà.".	Gâmbà.
----- "Mâtshé".	Mâtshé.
----- "Zwánè".	Zwánè.
----- "Dládilà".	Dládilà.
----- "Gúlé".	Gúlé.
----- "Mábúzá".	Mábúzá.
----- "Gíníndzá".	Gíníndzá.
----- "Dlámíni".	Dlámíni.
----- "Shòngwé".	Shòngwé.
----- "Súkatì".	Súkatì.

The phrase "Tshanini []" may be used to obtain responses from
individuals.

TO THE STUDENT:

Family names are used more commonly in siSwati than they are in English. In fact the family name is usually used in most of those circumstances where in English the personal name would be used. At first you may find it uncomfortable to refer to your American classmates as Jones, Smith, and Brown, but just remember that Swazis will be uncomfortable if you use their personal names (except in special circumstances). So get accustomed to us using the family names right from the start when speaking siSwati.

TO THE TEACHER

In M-2 square brackets [] are used to indicate that additional names (from the class) are to be used. In C-1 the square brackets [] are used to indicate that other names (those used in M-2) may be substituted repeating this C-phase. Each student should use his own name in replying to the question in C-1.

In the course of conducting the class, you will need to give some brief instructions and directions. The following siSwati phrases are suggested for such use with this cycle. Do not translate or explain them. Their meaning will quickly become clear by the way you use them in conducting the class.

Lalelani (kahle).

Landzelani (kahle).

Phindzani njalo. (kahle).

Each teacher will tend to develop his own set of classroom phrases. Try to introduce new phrases in such a way that their meaning is made clear by the situation in which they are used rather than by giving a translation or an explanation. Some further classroom phrases are suggested in the appendix.

Cycle 2 Greetings: Hello, Mamba.

M-1

Mamba	Sawubona Mamba.	Mamba	Hello, Mamba.
Motsha	----- Motsha.	Motsha	Hello, Motsha.
Jones	----- Jones.	Jones	Hello, Jones.
[]	----- [].		

M-2

Mamba	Yebo, ngibona wena Mamba.	Hello, Mamba.
Motsha	----- Motsha.	Hello, Motsha.
Jones	----- Jones.	Hello, Jones.
[].	----- [].	

C-1

A: Sawubona [Mamba].	Hello, Mamba.
B: Yebo, ngibona wena [Motsha].	Hello, Motsha.

C-2

C-2, C-3 and C-4 are variations of C-1. You can present these by taking the parts of both "A" and "B" yourself. Or, you may introduce these variations by taking the part of "B" as various students take the part of "A".

A: Sawubona [Jones].	
B: Yebo, [Smith].	Yes, [Smith].
Or: Yebo.	

C-3

A: Sawubona [Jones].	Hello, [Jones].
B: Sawubona [Smith].	Hello, [Smith].

C-4

A: Sawubona	
B: Yebo, sawubona.	

C-5

After class greet at least five different people in siSwati. If you don't know the person or you have forgotten the name, you may substitute Nkhosi (sir/madam; lit: the name of the royal clan):

Sawúbónà, Nkhôsi.

TO THE STUDENT

The /i/ in ngibónà tends to be clearly pronounced by children, but not by adults; in fact, in normal speech it may completely disappear:

ng'bónà

In this case the /ng/ has become syllabic (that is, it is a consonant functioning as a syllable; note that the tone is now on the consonant).

The syllable /wu/ in sawúbónà may be shortened:

saw'bónà

An alternate form of sawubona is sakubona; both are used, without any difference in meaning.

Yebo (C-2) is indifferent and is used with people you don't know. Between friends, the names are usually used.

TO THE TEACHER:

Use the following phrases at the beginning and end of each class (without explaining them -- their meaning will become clear from your usage of them):

Sesikhatshi. It's time (to begin).

Seningahamba. You may go now.

Cycle 3 What's his family name?

M-1

Use pictures (taken with a polaroid camera) of the students and teachers for the following.

Mamba	WākāMāmbā.	Mamba	He's a Mamba.
Motsha	----Mōtshā.	Motsha	
Jones	----Jones.	Jones	
	----[].		

C-1

T: Wākābāni?

S: Waka{Mamba}.

C-2

T: Uwakabani?

[Jones]: Ngiwaka{Jones}.

T: Wakabani (pointing to some other member of the class)?

[Jones]: Waka{Smith}.

M-2

Introduce M-2 and M-3 by demonstrating C-3 yourself.

Mamba	Mīnc, ngiwākāMāmbā.	Me, I'm a Mamba.
Motsha	-----Mōtshā.	
Jones	-----Jones.	
	-----[].	

M-3

Zwane	Yēnā. wākāZwānē.	Hi, he's a Zwane.
Dladla	-----Dlādla.	
Smith	-----Smith.	
[]	-----[].	

C-3

A: (as a monologue) Mīnc, ngiwaka{Jones}.

Yēnā, waka{Smith}.

E-1

For pronunciation practice, repeat E-1 in cycle 1, using the family names of the Swazi teachers and the names of any other Swazis with whom the students have or will have contact.

ADVICE TO THE STUDENT:

When the teacher is asking for mimicry or production from some other student, instead of sitting idly by, taking in the scene, you should be engaged in "silent mimicry" -- doing the same as the individual called upon, only silently (or in a very quiet whisper). Practice "silent mimicry" whenever you hear siSwati spoken (unless the situation demands audible participation) as an automatic reflex, both in class and out of class. "Silent mimicry" is a good way of using spare or potentially idle moments for getting all the practice you need for really mastering siSwati. Develop the "silent mimicry" habit early!

TO THE TEACHER:

Students may have trouble in both hearing and producing the rising glide on wa- in M-1. Comparing the following may at least help them to hear the difference.

wákámàmbà	bákámàmbà	(they are Mambas)
wákámòtshà	bákámòtshà	(they are Motshas)
wákázwánè	bákázwánè	(they are Zwanes)

Cycle 4 Leave-taking: Go well.

M-1

sala	Sála kahlé.	stay, remain	Stay well.
hamba	Hámba kahlé.	go, walk	Go well.

C-1

A: (departing) Sala kahle.
 B: (remaining behind) Yebo, hamba kahle. Yes, go well.

M-2

Mamba	Sála kahlé, Mámba.	Mamba	Stay well.
Motsha	-----, Môtshà.	Motsha	
Jones	-----, Jones.	Jones	
[]	-----, [].		

C-2

S: Sala kahle, [Mamba].
 T: Yebo, hamba kahle [Jones].

M-3

Mamba	Hámba kahlé, Mámba.	Mamba	Go well, Mamba.
Motsha	-----, Môtshà.	Motsha	
Jones	-----, Jones.	Jones	
[]	-----, [].		

C-3

A: Sala kahle, [Mamba].
 B: Yebo, hamba kahle, [Jones].

C-4

A: (to B who is walking away) hamba kahle.
 B: Yebo, sala kahle.

C-5

A: (as both A and B are departing) hamba kahle.
 B: hamba kahle.

TO THE STUDENT:

Family names (M-2) are used in addressing older persons, persons who are strangers or to some extent unfamiliar, persons who are in positions of responsibility (so that a measure of respect is expected), and even friends or acquaintances of approximately the same age. Personal names may be used in addressing close friends or acquaintances, school companions, and children.

TO THE TEACHER:

Be sure to include the review of earlier lessons as a regular part of the class hour, especially those that are in the even numbered track.

Cycle 5 What is this?
(Preceded by U.S. 1,3)

M-1

Teach the following by pointing to pictures or the actual objects.

Likhôfi.	Léli likhōff.	It's coffee.	This is coffee.
Liphêphà.	Léli liphêphà.	It's paper.	
	* * * * *		
Sikhwâma.	Lési sikhwâma.	It's a bag.	This is a bag.
Sitfûphà.	Lési sitfûphà.	It's a thumb.	

C-1

Use the question in such a way that its meaning can be deduced from the situation. Be sure that the student is close enough to the object he is identifying so that it is appropriate to say "this is....." instead of "that is.....".

T: Ýîní lénà? What is this?
S: Le[li] [likhōff].
Or: [Likhōff].

M-2

Lùbfsì.	Lólù lùbfsì.	It's milk.	This is milk.
Lùlâtà.	---- lùlâtà.	It's cream.	
Lùsfbà.	---- lùsfbà.	It's a pen.	

C-2

T: Ýîní lénà? .
S: (Lùbfsì).
T: Lénà? This?
S: (Lùlâtà).

C-3

T: Yini lena?

S: [Sikhwama].

T: Lénà-ké?

And this?

S: [Lusiba].

C-4

T: Yini lena?

S: (Doesn't answer; or, looks at the wrong objects.)

T: Lénà, yînf

This, what is it?

S: [Sikhwama].

T: (not hearing the answer well) Yînf?

What

S: [Sikhwama].

C-5

Find out the siSwati words for the following during your next meal at the dining hall (using this question, of course!): dish, bread, salt.

TO THE STUDENT:

Many of the early cycles in Speaking siSwati contain language which is useful for social purposes. This cycle, however, gives a basic language tool which is extremely useful in "picking up" siSwati. Use this tool frequently (see C-5).

Perhaps you've noticed that the nouns in M-1 begin with li- or si- and those in M-2 begin with lu-. All nouns can be grouped into a number of classes, according to their prefix: li- (M-1), si- (M-1), lu- (M-2), um- (umfati, umbhedze, umkhono), iN- (inkhomo, indvodza, imbuti), bu- (busuku, bukhosi, buhle), ku- (kudla, kugula, kufika); there is one class of nouns that doesn't have a prefix (thishela, shukela, babe, make).

As can be seen from M-1 and M-2, there is agreement (concord) between a noun and the words which qualify it or which are in some other way closely connected to it. The learning of these noun classes, and the learning of the ways in which other words are connected to the various noun classes, will be spread out over many cycles, being introduced only as they are needed. So at this point, you need only to learn that leli goes with li- nouns (M-1) and lesi goes with si- nouns (M-1), and lolu goes with lu- nouns (M-2).

TO THE TEACHER:

Whenever a student does not know the name of a particular object, take the opportunity right then to teach him to say Angati (I don't know).

C-1 has a phrase which has not been previously taught in an M-phase. Occasionally it is necessary to introduce a new item in the C-phase which can be more easily learned as a part of a dialog than as part of an M-phase.

Cycle 6 Hello and goodbye (to more than one).
(Preceded by U.S. 8)

M-1

salani	Sálanì kàhlé.	stay (you pl)	(You pl) stay well.
hambani	Hámbanì kàhlé.	go (you pl)	(You pl) go well.

C-1

A: Salani kahle.	(You pl) stay well.
B: Hamba kahle.	Go well.

C-2

A: Sala kahle.	Stay well.
B: Hambani kahle.	(You pl) go well.

M-2

Sàwúbónà.	Hello (to one person).
Sànfibónà.	Hello (to more than one person; lit: We see you pl).

C-3

A: Sanibona.
Group: Yébbò, sàwúbónà.

TO THE STUDENT

In M-1 the addition of the suffix -ni is used when speaking to more than one person:

Salani kahle.
Hambani kahle.

In M-2 this same form, -ni-, is used in place of -wu- to indicate that more than one person is being greeted:

Sanibona.

The use of -ni to indicate a command given to more than one person will be practiced with other verbs in a later cycle. In the meantime suffix when giving an instruction to the class and omits it when addressing an individual:

To the Class

Lalelani!

Landzelani!

Phindzani!

Thulani!.

Tshanini[]!

Nggenani!

To an individual

Lalela! (Listen!)

Landzela! (Follow/imitate!)

Phindza! (Repeat!)

Thula! (Be quiet!)

Tshani[]! (Say []!)

Nggena! (Enter!)

TO THE TEACHER:

Insist on careful pronunciation of these sentences which are used constantly in social interaction. Bad pronunciation of these expressions which are used so frequently will be difficult to correct later. Insist on good pronunciation as you review cycles 1 and 3.

Cycle 7 Identification: Who is your teacher?

M-1

Review cycle 3.

M-2

1. Practice M-2 by having students repeat the full sentence after you. If any student has difficulty in repeating the whole sentence at once, use the technique of "backward build-up:"

Teacher: ... ngubani? Student: ... ngubani?

T: ... wakho ngubani? S: ... wakho ngubani?

T: Thishela wakho ngubani? S: Thishela wakho ngubani?

(This technique should be used to "build-up" a student's skill whenever a sentence is too long to learn by simple mimicry.)

2. Test the students' ability to say the full sentence by giving them the cue word from the left-hand column and having them respond with the full sentence.

ngubani?	Thishela wakho ngubani?	It is who?	Who is your teacher (lit: teacher your it is who?)
wakho	-----?	your	
thishela	-----?	teacher	

M-3

ngũZwánè	Thishela wami ngũZwánè	Zwane	My teacher is Zwane.
ngũShōngwé	-----ngũShōngwé	Shongwe	
ngũGúle	-----ngũGúle	Gule	
ngu[]	-----ngu[]		

C-1

A: Thishela wakho ngubani?

B: Thishela wami ngu[Zwane].

Or: Ngu[Zwane].

C-2

A: Thishela wakho ngubani?

B: Thishela wami ngu[Zwane].
Wakho-ke?My teacher is [Zwane].
And yours
(lit: Yours then?)

A: Ngu[Shongwe].

M-4

waJones	Thishèlâ wăJones ngúbani?	of Jones
waSmith	----- wăSmith -----?	of Smith
wa[]	----- wă[] -----?	of []

Who is Jones' teacher?

* * * * *

wakho	-----wăkhò -----?	your
wakhe	-----wăkhè -----?	his

Who is his teacher?

M-5

waJones	Thishèlâ wăJones nguZwânè.	of Jones
waSmith	----- wăSmith -----.	of Smith

Jones' teacher is Zwane.

* * * * *

Thishela wa[] ngu[].

C-3

A: Thishela wa[Jones] ngubani?

B: Thishela wa[Jones] ngu[Zwane].

Or: Ngu[Zwane].

TO THE STUDENT:

In siSwati the possessive pronoun comes after the noun, rather than before it, as in English:

thishela wami	my teacher
thishela wakho	your teacher
thishela wakhe	his teacher

Alternate sentence orders are possible, without any significant difference in meaning:

M-2, M-3, M-4, M-5

Alternates

Thishela wakho ngubani?	Ngubani thishela wakho?
Thishela wami nguZwane.	NguZwane thishela wami.
Thishela waJones ngubani?	Ngubani thishela waJones?
Thishela waJones nguZwane.	NguZwane thishela waJones.

The /u/ in ngubani may disappear completely in normal or rapid speech: ng'bani; cf. ngibona which reduces to ng'bona in cycle 2.

TO THE TEACHER:

When using classroom phrases (see note on 1-3), be certain to 1) limit the number to those which are absolutely essential (too many will only confuse the student), and 2) use the phrases in such a way that their meaning becomes clear from usage (without further explanation or translation).

Whenever English is spoken in class, remind students to use siSwati:

Khuluma siSwati.

Speak in siSwati.

Admonish late students with:

Linga kufika ngesikhatshi. Try to arrive on time.

Cycle 8 Greetings: How are you?

M-1

ni-	Ninjâni?	you (pl)	How are you (pl) (lit: You are how)?
u-	Unjâni?	you	How are you?
ku-	Kunjâni?	it	How are you (lit: It is how)?

M-2

Ngi-	Ngisêkhona	I	I'm still here.
Si-	Sisêkhona	we	We (the family) are still here.

C-1

A: Kunjani?
B: Ngisekhona.

C-2

A: Sawubona [Jones].
B: Sawubona [Smith].
A: Kunjani?
B: Ngisekhona.

C-3

A: Ninjani?
B: Sisekhona.

M-3

Ngi-	Ngìngévà wèná.	I	What about you (lit: I can
Si-	Si-----.	we	hear about you)?

C-4

A: Kunjani?
B: Ngisekhona. Ngingeva
wena.
A: Ngisekhona.

I'm still here. What about
you?

C-5

A: Ninjani?

B: Sisekhona. Singeva wena.

A: Sisekhona.

Or: Ngisekhona.

TO THE STUDENT

In C-3 the plural prefix ni- (you - pl) is used instead of the singular prefix u- (you) even though only one person is addressed. The question (and the response to it) applies to the family and friends as well as to the individual addressed.

The expression singeva wena in M-3 is the potential form of the verb used as an idiom:

Subj Pron + Potential + Verb

si ng(a) eva

The use of the potential will be practiced in later cycles.

Inquiries about well-being are generally made to acquaintances rather than strangers (though one can "make conversation" in this way with strangers).

TO THE TEACHER:

If there is time, you can teach Kulungile as an alternative response in

C-1:

A: Kunjani?

B: Kulungile. Okay.

Cycle 9 I mean you.

(Proceeded by U.S. 10)

M-1

Present C-1 as a monolog before practicing the following. Be sure to substitute the actual names of students for the ones used here.

Smith Yèná ngùSmith.

Him, he's Smith.

Brown -----Brown.

[] -----[].

C-1

A: (To [Jones]) Wèná ùngù[Jones].

Yèná (pointing) ngù[Smith].

Yèná (pointing) ngù[Brown].

M-2

Present C-2 as a monolog before having each student practice the sentence by which he can identify himself. Use tshani in teaching this sentence:

T: (to Jones) Tshani: Mine ngingu [Jones].

C-2

A: Mìné ngìngù[Mâmbà].

Wèná (pointing) ùngù[Smith].

Yèná (pointing) ngù[Brown].

M-3

Demonstrate C-3 by taking both parts yourself.

mine	Ushò mìné?	me	Do you mean me?
yena	---- yèná?	him/her	----- him?
Jones	---- Jones?		----- Jones?
[]	---- []?		

C-3

T: [Smith], wótà làphà.	[Smith], come here.
[Smith]: Ushò mìné	
T: Ngìshò wèná. Wótà làphà.	I mean you. Come here.

C-4

T: [Smith], wota lapha.	
[Smith]: Usho mine?	
T: Cha, ngisho [Brown].	No, I mean [Brown].

M-4

Demonstrate C-5 as a monolog before practicing the following.

liMelika	Wena uliMelika.	American	You, you're an American.
liSwati	-----liSwati.	Swazi	
	* * *		
indvodza	Wena uyindvodza.	man	You, you're a man.
umfati	-----ngumfati.	woman	

C-5

A: Mine ngi[liSwati].
Wena (pointing) u[liMelika].

Cycle 10 Where are you coming from?

M-1

Before teaching M-1, demonstrate C-2.

Practice the full form first, then the reduced form:

Ngiphum'esitolo.

esitolo	Ngiphúma ésitôlo.	(from) the store	I'm coming from the stor
esikolweni	----- ésikólwèni.	(from) school	
eposini	----- épósini.	(from) the post office	
ekhaya	----- ékhâyà.	(from) home	
eRockville	----- eRockville.	(from) Rockville	

C-1

T: Uphúma phi?

S: Ngiphúma [ésitôlo].

Or: Ésitôlo.

C-2

A: Sawubona [Smith].

B: Yebo [Jones].

A: Uphumaphi?

B: Ngiphuma [esitolo].

C-3

A: Sawubona [Smith].

B: Yebo [Jones].

A: Uphumaphi?

B: Ngiphuma [esitolo]. Wena
uphumaphi?

Or: Wèná-à?

I'm coming from the store and you, where
are you coming from?

Or: You?

A: Ngiphuma [ekhaya].

C-4

A: Uphumaphi?

B: Ngiphuma [esitolo].

A: (not hearing well) Kôphi?

Where?

B: [Esitolo].

TO THE STUDENT

When two people know each other well, the question "Uphumaphi?" may be used as an informal greeting (as in C-1).

TO THE TEACHER:

In these materials Rockville (M-1) stands for whatever town is near enough to the training program to be visited frequently by students (for shopping and other purposes); so, substitute the name of a local town wherever Rockville occurs.

In English "uh" is a common way to hesitate or pause within an utterance while thinking of how to go on. By now some of the students are probably introducing this English hesitation form into their siSwati efforts. Since this is not the siSwati way of hesitating, and since it is necessary for everybody to hesitate at one time or another, teach them to use the siSwati hesitation form "ee-" rather than the English "uh". This can either be done by taking some of the drill materials (M-phases) and deliberately introducing "ee-" for students to mimic, or it can be done by giving students the correct siSwati form each time they introduce the English "uh" into their siSwati productions.

Cycle 11 What is "ipenseli?"
(Preceded by U.S. 14)

M-1

Review cycle 5. Teach the students to respond with Ngikhóhlwè (I have forgotten) for items they don't remember.

C-1

T: Yini lenà?

If the student remembers:

S: [Sikhwâma].

If the student does not remember:

S: Séngikhòhlwè. (I have already forgotten.)

T: Búka! Le[si] [sikhwama]
(pointing). Tsháni: [sikhwâma].

S: [Sikhwâma].

M-2

ipenseli	Yini "ipénsèli?"	pencil	What is "a pencil?"
insipho	---- "ínsiphò?"	soap	
insingo	---- "ínsingò?"	razor	

C-2

Use the actual objects to practice the following.

T: Ngiphe [ipenseli]

Give me a pencil.

S: Yini ["ipenseli"]?

T: (pointing) Lena["yipenseli"].
Or: Ngulena.
Or: ["A pencil"].

This is a pencil.
It is this (thing).

M-3

Note that the nouns all have the same tone pattern. Insist that students say these tones correctly.

liwáshì	Yínf "liwáshì?"	watch	What is "a watch"?
líkámò	---- "líkámò?"	comb	
sítúlò	---- "sítúlò?"	chair	
síbúkò	---- "síbúkò?"	mirror	
íshókì	---- "íshókì?"	chalk	
íséntì	---- "íséntì?"	cent	

C-3

T: Ngiphe [liwashi].

S: Yini "liwashi?"

T: (pointing) [Leli] [liwashi].

Or: Ngu[leli].

Or: ["A watch"].

TO THE STUDENT:

Two useful language learning "tools" are introduced in this cycle:

Séngikhòhlìwè. (I've already forgotten.)

Yínf [" "]? (What is [" "]?)

Everybody sooner or later has need of sengikhohliwe; don't hesitate to use it when necessary. Both of these "tools" can be very useful in getting help when you interact with Swazis in casual circumstances (out of class). Ultimately much of your siSwati will be learned in such circumstances, so master these "tools" early.

TO THE TEACHER:

When it suits, use phendvula to instruct a student to answer a particular question:

Jones, phendvula: [Yini-le?]. (Jones, answer: [What is it?])

Cycle 12 Where are you going?

M-1

Practice the full form first, then the reduced form:

Ngiy' esitolo.

esitolo	Ngiyà ésitôlò.	(to) the store	I'm going to the store.
ekhaya	----- ékhâyà.	home	
esikolweni	----- ésik' ólwèni.	(to) school	
eposini	----- épósini.	(to) the post office	
eRockville	----- eRockville.	(to) Rockville.	

C-1

T: Ùyàphí?

Where are you going?

S: Ngiy' [esitolo].

Or: [Esitolo].

C-2

A: Uyaphí?

B: [Esitolo].

A: (not hearing well) Kùphí?

B: [Esitolo].

C-3

A: Uyaphí?

B: Ngiy' [esitolo]. Wèná-à? (Or: Wèná-kê?)

A: Ngiy' [ekhaya].

C-4

A: Uphumaphí?

B: Ngiphum' [ekhaya]

A: Uyaphí?

B: Ngiy' [esitolo].

C-5

- A: Sawubona.
B: Sawubona. Kunjani?
A: Ngisekhona. Ngingeva wena.
B: Ngisekhona. Uphumaphi?
A: Ngiphum' [esitolo]. Wena, uphumaphi?
B: Ngiphum' [ekhaya]. Uyaphi?
A: Ngiy' [esikolweni]. Wena, uyaphi?
B: Ngiy' [eposini].

TO THE STUDENT:

In addition to its literal meaning (Where are you going?) "Uyaphi?" has an idiomatic meaning: What is your business?

While both kuya and kuhamba are used in the sense of "to go," note this important difference:

- a) With kuya a destination must be specified:
Ngiya kaManzini. (I'm going to Manzini.)
- b) With kuhamba a destination is not specified:
Ngiyahamba. (I'm going.)
(Do not say: Ngiyahamba kaManzini.)

Note this difference in this conversation:

- A: Ngiyahamba
B: Uyaphi? (One cannot ask uhambaphi?)
A: Ngiya [esitolo].

Cycle 13 What do you want?

M-1

Demonstrate C-1 before practicing the following as responses to the question, ufunani? The following nouns all have the same tone pattern, so it should be easy for students to say them correctly.

lɪwáshì	Ngɪfúná lɪwáshì.	watch	I want a watch.
lɪkámò	----- lɪkámò.	comb	
sɪbúkò	----- sɪbúkò.	mirror	
fshókì	----- fshókì.	chalk	
lɪswídì	----- lɪswídì.	candy	

C-1

T: Úfunani?

What do you want (lit: you want what)?

S: Ngɪfúná [lɪwáshì].

Or: [lɪwàshì].

T: Nâ[ɪɪ].

M-2

Note that the tone pattern on each of the nouns here is different.

lɪkhòff	Ngɪfúná lɪkhòff.	coffee	I want coffee.
lɪtfyà	----- lɪtfyà.	tea	
lúbfsì	----- lúbfsì.	milk	

C-2

T: Úfunani?

S: Ngɪfúná [lɪkhòff].

Or: [lɪkhòff].

T: [Nâɪɪ].

To the student: At your next meal you will need to select your drink in siSwati; so be sure you know the word for your favorite beverage.

TO THE TEACHER:

One of the siSwati teachers should serve the beverages at the next meal in the cafeteria, asking each student "Ufunani?" Students who cannot answer properly in siSwati should be given water!

E-1 (' // ^)

Have the students mimic as follows, paying special attention to the pronunciation of the tones:

- 1) Group 1.
- 2) Group 2.
- 3) Pairs of words from both groups:

T: lfwáshl

S: lfwáshl

T: lfsôndvò

S: lfsôndvò

Make certain that students do not put a falling tone (^) on the second syllable of the words in group 1.

1. high-high-low2. high-fall-low

lfwáshl

lftfya

sftólb

sfpúnù

sikhfya

sftémbù

sfbíndzì (quiet
person)

lfpósl

lúwáyì

lfsôndvò

lúsíbbà

sftòlb

sikhûlù

sikhwâmbà

ékhâyà

sfbíndzì (liver)

lfbftò

lóbfsì

Test the tone production of individual students by having them mimic words from both groups given at random.

For students who find it difficult to distinguish between these two tone patterns, demonstrate the difference by humming:

T: lfwáshl, á - á - à

lfsôndvò, á - à - à

For those who have difficulty in making the difference, give them the tone pattern to mimic by humming:

T: lfwáshì, ń - ń - ò

S: ń - ń - ò

T: lfsôndvò, ń - ń - ò

S: ń - ń - ò

Some teachers have found it useful to diagram the tone patterns on a blackboard:

lfwáshì

[- -]

lfsôndvò

[- \ -]

The various tone levels and glides can also be demonstrated with the hand while saying the word (with motions similar to diagrams on the blackboard).

Cycle 14 Come in.

M-1

Demonstrate C-1 before practicing M-1.

Jones	Nggénà Jones.	Jones	Come in, Jones.
Smith	----- Smith.	Smith	
[]	----- [].		
wená wékúnênè	----- wená wékúnênè. sir/madam		

C-1

First take the part of A, while various students take the part of B in turn. Then teach them the response "ngimi:"

Teacher: Ngubani?

Student: Ngimi.

After this, take the part of B while students take the part of A.

A: (Knocks at the door of B.)

B: Ngúbàní?

Who is it?

A: Ngímí.

It's me.

B: Nggénà [Jones].

M-2

Demonstrate C-2 before practicing M-2.

Jones	Ngìngù Jones.	Jones	I'm Jones.
Smith	----- Smith.	Smith	
[]	----- [].		

C-2

T: (Knocks at the door of B.)

S: Ngubani?

T: Ngímí.

It's me.

S: Òngúbàní?

Who are you (lit: you are who)?

Or: Ngúwè òngúbàné?

T: Ngìngu [Jones].

I'm Jones.

S: Nggoná [wena wekunene].

Come in, sir.

C-3

Repeat C-1 and C-2 with the first line as follows:

A: (outside the house of B) Ee ekhaya! Hello (lit: at home).

C-4

S: (approaching a household group) Greetings, household.

Sanibona, ekhaya.

T: sibona wena, nkhosi.

Greetings, sir.

TO THE TEACHER:

Although a certain amount of review has been built into this course, the main task of review is left to the teacher. Review should be a regular part of every class period.

Use the following phrases to call for a review of cycles 2 and 4:

[Jones], bingelela [Smith]. [Jones], greet [Smith].

[Jones], valelisa [Smith]. [Jones], bid [Smith] goodbye.

Cycle 15 Give me coffee.

M-1

Use objects or pictures for teaching the following. Note that the nouns all have the same tone pattern.

síkhwâma	Ngìphé síkhwâma.	bag	Give me a bag.
ínsîmbî	----- ínsîmbî.	iron	
lúbîsî	----- lúbîsî.	milk	
lúsîbà	----- lúsîbà.	pen ("feather")	

C-1

Have students take the parts of A and B.

A: Ngìphé [síkhwâma].
 b: (Gives the article requested.)

C-2

T: Ufunani?
 S: Ngìphe [síkhwâma].
 T: Na[sî]. Here it is.

C-3

Obtain pictures (or the actual objects) of the following for use in this cycle: síkhâli (spear), lúkhûni (firewood), íntfônga (fighting stick).

T: Ngìphé [lísôndvò].
 S: Yîni ["lísôndvò"]?
 T: Léli [lísôndvò].

C-4

Use pictures (or the actual objects if you wish) to suggest the following responses to students:

likhofi (coffee), litiya (tea), lubisi (milk).

T: Ufunani?

S: Ngìphé [lìkhòfí]

T: Nâíí.

E-1

Review E-1 of cycle 13.

Use the words below as follows:

1. Read the pairs of words in the two groups for contrast.
2. Give a "same-different" drill:

T: síkhwâma, síkhwâma

S: same

T: lùbfsì, lùbfsì

S: different

etc.

3. Have students listen to the first syllable of these words, identifying them as "high" or "low":

T: síkhwâma

S: "high"

T: lùbfsì

S: "low"

etc.

4. Have students mimic your pronunciation (as was done in E-1 of cycle 13).

1. high-fall-low

síkhwânà (bag)

lúbîsî

lúsîbà

însîmbî

lîsôndvò

sítôlò

2. low-fall-low

sìkhwâmà (it's a bag)

lùbîsî

lùsîbà

yînsîmbî

lîsôndvò

sítôlò

Cycle 16 Where is he going?

M-1

Jones	Jones úyâphí?	Jones	Where is Jones going?
Smith	Smith -----?	Smith	
[]	[] -----?		

M-2

esitolo	Jones úy' ésítôlò.	(to) the store	Jones is going to the store.
ekhaya	----- ékhâyà.	home	
esikolweni	----- ésíkólwèni.	(to) school	
eposini	----- épósini.	(to) the post office	
eRockville	----- eRockville.	(to) Rockville	

C-1

A: [Jones] uyaphí?
 B: [Jones] uy' [esitolo].
 Or: Uy' [es'tolo].

M-3

Be sure that students can hear and produce the tone difference on u- in each of the groups below.

1. you

2. he/she

Wèná úyâphí?

Yèná úyâphí?

Wèná ùphúmâphí? (you, where are coming from?)

Yèná úphúmâphí? (him, where is he coming from?)

* * * * *

Wèná úyâphí?

Jones úyâphí?

Wèná ùphúmâphí?

Jones úphúmâphí?

* * * * *

Wèná úy' és'tôlò.

Yèná úy' és'tôlò.

Wèná ùphúm' és'tôlò.

Yèná úphúm' és'tôlò.

* * * * *

1. you (Contd.)

Wena uy' es'tolo.

Wena uphum' es'tolo.

* * * * *

Ùyàphí?

Ùphúmàphí?

2. he/she (Contd.)

Jones uy' es'tolo.

Jones uyaphum' es'tolo.

Ùyàphí?

Ùphúmàphí?

C-2

A: Wena uyaphí?

You, where are you going?

B: Ngíy' [es'tolo].

A: Yena uyaphí?

Or: Yena-ke?

Him, where's he going?

Or: And him?

B: Uy' [cposini].

C-3

A: Jones uphumaphí?

Where is Jones coming from?

B: Uphuma [es'tolo].

He's coming from [the store].

C-4

Repeat C-2 using phuma in place of ya.

C-5

Teach the use of Angati (I don't know) as answers in C-1 and C-3:

T: Jones uyaphí?

S: Angati.

I don't know.

C-6

Use Kûphí? in C-1 and C-3 to have information repeated.

S: Jones uyaphi?

T: Uy' [es'tolo].

S: Kûphí?

Where?

T: [Es'tolo].

Cycle 17 A wheel. // It's a wheel.
(Preceded by U.S. 15)

M-1

Use objects (or pictures) for teaching the following. Note that all the nouns have the same tone pattern.

Lisôndvò.	Lélì lisôndvò.	It's a wheel.	This is a wheel.
Sikhâli.	Lésì sikhâli.	It's a spear.	This is a spear.
Yintfôngà.	Lénà yintfôngà.	It's a fighting stick.	
Lùkhûni.	Lólù lùkhûni.	It's fire wood.	

C-1

T: Yînf lénà?
Or: Yînf-lé?
S: [Lélì lisôndvò].
Or: [Lisôndvò].

M-2

C-2 requires that students be able to produce a high tone or a low tone on the initial syllable of the following words. Practice the following, using the same steps as were used in E-1 of cycle 15.

- | | |
|--------------------|--------------------|
| 1. <u>Ufunani?</u> | 2. <u>Yini-le?</u> |
| sikhwâma | Sikhwâma |
| sikhâli | Sikhâli |
| lúsfbà | Lúsfbà |
| lúbfsì | Lúbfsì |
| lísôndvò | Lísôndvò |

C-2

T: Yini-le? What is this?
S: [Sikhwâma].
T: Ufunani?
S: (referring to one of the five objects)
[Lúbfsì].

Test-1 (noun // copula)

1. Provide each student with a copy of this test, folded so that the answer section is not visible during the test.
2. Pronounce each word or sentence twice, with a slight pause between each pronunciation. Students should mark their sheets according to the instructions below.
3. Have students unfold their sheets and check the answers. Pronounce again those items which were not heard correctly.

Instructions:

Write the omitted syllable and its tone (high or low) in the spaces provided. The presence of a low tone on these particular syllables signals the copula ("be") construction: "it's a []".

- | | | |
|---|----------------|--|
| <ol style="list-style-type: none"> 1. ____khwâma 2. ____bîsî. 3. ____sîmbî. 4. ____tfônga 5. ____sôndvò. 6. Lóli ____sôndvò. 7. Ngìfúna ____sôndvò. 8. Lésî ____khâli. 9. Lólù ____khûni. 10. Ngìfúna ____khûni. 11. Ngìfúna ____bîsî. 12. Ngìphé ____bîsî. 13. Ngìphé ____sôndvò. 14. ____sôndvò 15. ____sîbà. 16. Lólù ____sîbà. 17. Ngìphé ____sîbà. 18. Yîní "____sîbà?" 19. Ngìfúna ____sîbà. 20. Yîní "____bîsî?" 21. ____bîsî 22. Lólù ____bîsî. | -Fold to here- | <ol style="list-style-type: none"> 1. síkhwâma 2. Lùbîsî. 3. Yînsîmbî. 4. fntfônga 5. Lîsôndvò. 6. Lóli lîsôndvò. 7. Ngìfúna lîsôndvò. 8. Lésî síkhâli. 9. Lólù lùkhûni. 10. Ngìfúna lùkhûni. 11. Ngìfúna lùbîsî. 12. Ngìphé lùbîsî. 13. Ngìphé lîsôndvò. 14. lîsôndvò 15. Lùsîbà. 16. Lólù lùsîbà. 17. Ngìphé lùsîbà. 18. Yîní "lùsîbà?" 19. Ngìfúna lùsîbà. 20. Yîní "lùbîsî?" 21. lùbîsî 22. Lólù lùbîsî. |
|---|----------------|--|

Cycle 18 Good morning.

C-1

To the student: The following may be used as a greeting in the morning.

- | | |
|---|--|
| <p>A: Kúsilè.
Or: Kusile [Jones].</p> <p>B: Kúsilè.
Or: Kusile [Smith].</p> | <p>Good morning (lit:
it has risen).</p> |
|---|--|

C-2

The following is a variation to C-1 of cycle 8; review that cycle, if necessary.

- | | |
|---|--|
| <p>A: Kúnjâní?</p> <p>B: Kúlúngilè.</p> | <p>How are you (lit:
it is how)?</p> <p>Okay (lit: it is right.)</p> |
|---|--|

C-3

- A: Sawubona, wena wekunene.
- B: Yebo, ngibona wena.
- A: Kunjani?
- B: Kulungile.

C-4

Demonstrate the following by taking both parts yourself; then teach students to say Kunjani kuwe?

- | | |
|--|---|
| <p>A: Kunjani?</p> <p>B: Kulungile. Kúnjâní kùwè?
(Or: Kunjan' ku'u?)</p> <p>A: Kulungile.</p> | <p>Okay. And how are you
(lit: it is how to you)?</p> |
|--|---|

TO THE STUDENT:

The prefix ku- is a subject pronoun meaning "it," which is attached to verbs:

- | | |
|-----------------|---------------------|
| kusile (C-1) | it has risen |
| kulungile (C-2) | it has become right |

TO THE STUDENT: (Contd.)

to question words:

kunjani? (C-2)	it is how?
kuphi? (Cycle 10)	it is where?

to places:

kuseChicago	it is Chicago
kuseposini	it is the post office

to adverbs:

kusekuseni	it is morning
kunjalo (U.S., Cycle 32)	it is thus

and to adjectives:

kuhle	it is good
-------	------------

Cycle 19 What is your family name?

M-1

Review cycle 1 before demonstrating C-1 and practicing M-1 and M-2.

sakabani?	Sibòngò sákhò sákábâní?	whose household?	What is your family name?
sakho	-----?	your	
sibongo	-----?	family name	

M-2

Mamba	Sibòngò sámì sákáMambà.	Mamba	My family name is [Mamba].
Smith	-----Smith.	Smith	
Jones	-----Jones.	Jones	
[]	-----[].		

C-1

A: Sibongo sakho sakabani?
 B: Sibongo sami saka[Jones].
 Or: Saka[Jones].

C-2

A and B: EXCHANGE GREETINGS

A: Sibongo sakho sakabani?
 B: Sibongo sami saka[Jones].
 Sakho-ke?
 A: Saka[Smith].

And yours?

M-3

<u>Teacher</u>	<u>Response</u>
Sibongo sami sakaMamba.	SakaMamba sibongo sami.
-----Jones.	----Jones -----.
-----Smith.	----Smith -----.
-----[].	----[] -----.

M-4

Mamba, Mabuza	SakaMamba sibongo sami, hhayi Mabuza.	Mamba, Mabuza	My name is Mamba, not Mabuzi.
Jones, Johnson	-----Jones -----, ----- Johnson.		
Smith, Smart	-----Smith -----, ----- Smart.		
[],	-----[] -----,		
[]	----- [].		

C-3

A: Sibongo sakho sakabani?	
B: Saka [Jones].	
A: (Misunderstanding) Yebo-ke [Johnson].	Oh yes (lit: yes, then) [Johnson].
B: Saka [Jones] sibongo sami, hhayi [Johnson].	My name is [Jones] not Johnson.

After the above has been mastered, teach students to make the following responses:

A: Cola sisi.	Excuse (me), sister.
Or: Cola bhuti.	Excuse (me), brother.
B: Akunandzaba.	It doesn't matter.

TO THE STUDENT:

Every Swazi belongs to the clan of his father; the name of the clan is his sibongo, or family name. It is believed that the members of a particular clan are all descended from a single ancestor; hence they tend to treat each other as relatives (e.g., members of the same or closely related clans may not marry). (A list of Swazi family (clan) names is given in the appendix.)

The Swazi use the sibongo, or family name, more extensively than we use the surname in English. Perhaps most important is the use of the sibongo rather than the libito (first name) in introductions; while first names (libito) are exchanged

in English when strangers meet, in Swazi society it is the exchange of the family names (tibongo) which is important when meeting strangers; the use of the libito is limited to schools, family, close friendships, etc. The sibongo is used as a term of address (in conversations), as a response when receiving a gift (instead of "thank you"), etc. (These further uses of the sibongo will be introduced in later cycles.)

For each sibongo there is an oral praise-poem (sinanatelo) in which some of the clan history and heroics are depicted. The first word of this praise-poem, or some other word, is often used in place of the sibongo (as a sort of alternate family name), especially when a compliment is intended. The term sinanatelo is applied to a word (or any portion) of the praise-poem used as a name, as well as to the entire poem. Examples of the full sinanatelo (praise-poem) will be introduced later; examples of sinanatelo used as names are found in the appendix with the sibongo/tibongo.

If one wishes to address a stranger with respect, the sibongo of the royal clan may be used: Nkhosi.

Members of the royal clan are commonly referred to by their sinanatelo (Dlamini) rather than by their sibongo (Nkhosi).

(For further information about Swazi clans, see H. Kuper, An African Aristocracy, pp 110-116.)

In M-4 hhayi is an interjection used to express strong objection or negation.

Cycle 20 How are you this morning?

M-1

Demonstrate C-2 before teaching the following.

Jones	Ùvúká njâní Jones?	Jones	How are you (this morning), Jones? (lit: How do you get up, Jones?)
Smith	----- Smith?		
[]	----- []?		

M-2

vuka	Ngìyàvúká.	get up, rise	I'm fine. (lit: I'm getting up.)
hamba	Ngìyàhámhá.	walk, go	
bonga	Ngìyàbòngá.	praise, thank	

C-1

A: Uvuka njani [Jones]?	How are you, Jones?
[Jones]: Ngiyavuka.	I'm fine.

C-2

A: Kúsíle [Jones].
 B: Kúsíle [Brown].
 A: Ùvúká njâní?
 B: Ngiyavuka.

M-3

Singeva	Sìngéva wèná.	we can hear	We can hear about you.
Ngingeva	Ngìngéva wèná.	I can hear	I can hear about you.

C-3

A: Uvuka njani [Jones]?	
[Jones]: Ngiyavuka, ngingeva wena.	I'm fine. How about you?
A: Ngiyavuka.	
Or: Námì, ngìyàvúká.	Or: Me too, I'm fine.

C-4

S: Kusile.

T: Kusile.

S: Uvuka njani?

T: Ngiyavuka, ngingeva wena.

S: Nami, ngiyavuka.

T: Ngùlókúhlè-ké lèkò.

That's nice.

C-5

To the student: Wake up one of your classmates tomorrow (or one of the succeeding mornings) with the following.

A: Sékúsíle, vókà.

It's already morning, get up.

TO THE STUDENT:

Nami in C-3 is a form of the emphatic pronoun. See page 26-2 for the other pronouns in this set.

Cycle 21 His name is Mabuza.
(Preceded by U.S. 22)

M-1

Review cycle 19.

Introduce M-1 by the following monolog:

T: Mine sibongo sami saka[Mamba].

Wena (pointing) sibongo sakho saka[Jones].

Yena (pointing) sibongo sakhe saka[Smith].

Smith Sibongo sakhe sakaSmith.
[] -----[].

His surname is Smith.

C-1

T: Sibongo sakhe sakabani? What is his surname?

S: Sibongo sakhe saka[Smith].

Or: Saka[Smith].

M-2

Teacher

Response

Sibongo sakhe
sakaMamba.

Sibongo sakhe (Is his surname Mamba?)
sakaMamba yini?

-----Jones.

Jones ----?

-----[].

[] ----?

C-2

T: Sibongo sakhe saka[Jones]?

S: Ngiso.

Or: Akusiso.

It is.

Or: It is not.

C-3

Reference may be made either to members of the class or to pictures of people who are known.

A: (pointing) Sibongo sakhe saka[Jones].

B: Ngiso.

Or: Akusiso. Saka[Smith] sibongo sakhe.

It is.

Or: It's not. His surname is Smith.

E-1

People usually don't like to have their names mispronounced. Students should therefore make a special effort to mimic the tones (as well as the consonants and vowels) of these siSwati family names correctly.

Have students mimic as follows:

- 1) Group 1.
- 2) Group 2.
- 3) Pairs of words from Groups 1 and 2.
- 4) Group 3.
- 5) Pairs of words from Groups 1 and 3.
- 6) Pairs of words from Groups 2 and 3.

1. low-high-low
2. low-fall-low
3. low-low-low

Màbúzá

Kùncènè

Màbàsò

Màsínà

Mànânà

Lùkhèlè

Màlínà

Màlàzá

Vìlàné

Gíníndzá

Sítshêbè

Gàmédzè

E-2

Have students mimic the names of all of the teachers and any other Swazis with whom they have had (or will have) contact during the training program. Demand careful pronunciation, especially of the tones.

Test-1

Follow the usual procedures in giving this test.

Instructions:

Write high (^), fall (^), or low (˘) on the unmarked vowels below.

1. Mābuzà
2. Mānanà
3. Mālingà
4. Mālazà
5. Sitshebbè
6. Māsínà
7. Mābasò
8. Mābuzà
9. Mābasò
10. Mālazà
11. Lùkhèlè
12. Glníndzà
13. Kùnenè
14. Vllànè
15. Gàmédzè
16. Sitshebbè
17. Māsekò
18. Lùkhèlè
19. Kùhlàsè
20. Māvusò

-----Fold to here-----

1. Mābúzá
2. Mānânà
3. Mālíngà
4. Mālâzà
5. Sítshêbbè
6. Māsínà
7. Mābàsò
8. Mābúzá
9. Mābàsò
10. Mālâzà
11. Lùkhèlè
12. Glníndzà
13. Kùnenè
14. Vllànè
15. Gàmédzè
16. Sítshêbbè
17. Māsekò
18. Lùkhèlè
19. Kùhlàsè
20. Māvúsò

Cycle 22 Where are you from?

M-1

Demonstrate C-1 before practicing the following.

eChicago	Kîtsahl kùs	eChicago.	Chicago	I'm from [Chicago].
eBoston	-----se	Boston.		
eTexas	-----se	Texas.		
eNew Mexico	-----se	New Mexico		
e[]	-----se[]	.		

C-1

Be sure to do the first part of C-1 with several of the students before including the second part.

T: Kînfî kùkùphî?	Where are you from/where is your home?
S ₁ : Kîtsahî ku[seChicago].	

* * * * *

T: Kînfî-kè?	And you (lit: at yours then)?
S ₂ : Ku[seBoston].	From Boston.

M-2

Demonstrate C-2 before practicing the following.

eNew York	Kûbò kùs	eNew York.	New York	He/she's from [New York].
eDetroit	-----se	Detroit.		
eMbabane	-----se	Mbabane.		
eSteki	-----se	Steki.		
kaManzini	-----ka	Manzini.		
kaHlatshi	-----ka	Hlatshi.		

C-2

In addition to members of the class, C-2 can be applied to other members of the training program (including especially the Swazi teachers).

T: Kubo [Jones] kukuphi?

S: Kubo ku[seChicago].
Or: Kuse[Chicago].

* * * * *

T: Kubo-ke? And him?

S: [KuseBoston].

M-3

kini	Kini kukuphi?	at yours	Where are you from?
kubo	Kubo -----?	at his/hers	Where is he/she from?
kubo Jones	Kubo Jones-----?	at Jones'	Where is Jones from?
kubo Mamba	Kubo Mamba-----?	at Mamba's	Where is Mamba from?
kubo[]	Kubo []-----?	at []'s	Where is [] from?

C-3

A: Kini kukuphi?

B: [KuseChicago].

A: Kubo [Jones] kukuphi?

B: [KuseBoston].

C-4

A and B are strangers, meeting for the first time.

A: Sawubona wena wekuncene.

B: Sawubona nkhosi.

A: Uwakabani?

B: Ngiwaka[Jones].

A: Hine ngiwaka [Smith].
Kini kukuphi?

B: Ku[seChicago]. Kini-ke?

A: Ku[seBoston].

TO THE STUDENT:

Note that the set of pronouns introduced in this cycle has plural forms but is used for a single individual as well as for more than one person:

kîtsî	(of tshine, we)	at mine/ours
	(kitshi kuseMelika.	I am/we are from America.)
kîni	(of mine, you-pl)	at yours/yours (pl)
	(kini kuseMelika.	you/you-pl are from America.)
kûbò	(of bona, they	at his/hers/theirs
	(Kubo kuseMelika.	He is/they are from America.)

The literal meaning of Kitshi kuseMelika is "at ours, it is Chicago."

When the locative prefix (e-) is immediately preceded by ku-, an /s/ automatically is introduced to keep the two vowels separate;

ku- + eChicago becomes kuseChicago

In C-4, wena vekunene is used in place of a person's name; this is a polite way of addressing anyone. Similarly, Nkhosi (the name of the royal family) is used as a respectful way of addressing a person. Both terms can be translated as "sir/madam."

Usually in siSwati two vowels do not occur next to each other (except in careful speech); one of the few exceptions, even for rapid speech, is liolintji in M-3.

Cycle 23 Pronouncing n // ng // ngg

P-1

To the student: The sound represented by ng in English sing is also found in SiSwati, but there it can begin a word, whereas in English it can only end a syllable.

To the teacher: Have the students mimic the words below. If some students cannot pronounce the /ng-/ at all, try having them take an English phrase like "sang alleluia" and breaking the syllable before ng rather than after:

<u>Teacher</u>	<u>Student</u>
sang alleluia	sang alleluia
sa-ngalleluia	sa-ngalleluia
sa-ngalleluia, ngalleluia	sa-ngalleluia, ngalleluia
ngâlá	ngâlá

Many students will be able to learn this sound by mimicry alone, if they are given sufficient practice. Initially you may find it easier to have students mimic these siSwati syllables:

na	nga
ne	nge
no	ngo
ni	ngi
nu	ngu

1. n (/n/)

Nâlá. (you pl refused.)
 Nâshá.
 Nâphá.
 Nâkhá.

* *

Neva (You pl heard.)
 Nema
 Noma
 Nosa

* *

2. ng (/ŋ/)

Ngâlá. (I refused.)
 Ngâshá. (I burned.)
 Ngâphá. (I gave.)
 Nâkhá. (I drew [water].)

* *

Ngeva (I heard.)
 Ngema (I stood.)
 Ngoma (I was thirsty.)
 Ngosa (I roasted [something].)

* *

Niyabona.	Ngiyabona.
Niyahamba.	Ngiyahamba.
Niyasala.	Ngiyasala.
Niyafuna.	Ngiyafuna.

M-1

<u>Teacher</u>	<u>Response</u>
NàJones. (With Jones)	NgáJones (About Jones.)
NàSmith. (With Smith)	NgáSmith (About Smith.)
Nà[].	Ngá[]

C-1

T: Ûkhuluma <u>nabani</u> ?	Who are you talking <u>with</u> ?
S: Na[Jones].	With [Jones].
T: Ûkhuluma <u>ngabani</u> ?	Who are you talking <u>about</u> ?
S: Nga[Smith].	About [Smith].

P-2

Have students listen to the following; be sure to contrast the words of group 1 with those of group 2.

1. ng (/ŋ/)

Ngema. (I stood)
 Ngakha. (I drew [watch].)
 Ngubani? (Who is it?)
 Nguye. (it's him)

* * * * *

sengoma (...me getting thirsty)
 Úyánglbónà. (He sees me.)
 emanga (lies)
 kukhanga (to attract)
 kungeva (to be naughty)

2. ngg (/ŋg/)

Nggena. (Come in.)
 nggaka. (this size)
 Nggubeni (a family name)
 Nggula. (Skin.)

sanggoma (witch doctor)
 siNggisi (English)
 bungwane (smallness)
 kaNggwane (Swaziland)
 kunggena (to enter)

Test-1

Give Test-1, found on page 23-4.

P-3

Have students mimic P-2. If some students have trouble pronouncing /ngg-/, try having them take an English word like finger and breaking the syllable after the vowel (fi-nger, -nger, nger) or taking a siSwati word like kunggena (which should be easier than nggena) and doing the same (ku-nggena, -nggena). It may also be helpful to drill with siSwati syllables.

na nga ngga

ne nge ngge

etc.

Test-1

Follow the usual procedures in giving this test.

Instructions:

Listen carefully, and write n, ng, or ngg in the spaces provided.

1. ____ema.
2. ____ena.
3. ____kha.
4. ____ala.
5. ____eva.
6. ____ena.
7. ____ubeni.
8. ____ubani?
9. ____uye.
10. ____ula.
11. ____apha.
12. ____apha.
13. ____oma.
14. sa____oma.
15. ema____
16. bu____ane.
17. si____isi
18. Úyá____ibónà.
19. ka____wane.
20. ku____ena.
21. ku____eva.
22. ____yabona.

Fold to here

1. Ngema.
2. Nggena.
3. Ngakha.
4. Ngala.
5. Ngeva.
6. Nggena.
7. Nggubeni.
8. Ngubani?
9. Nguye.
10. Nggula.
11. Napha.
12. Ngapha.
13. Noma.
14. sanggoma.
15. emanga.
16. bunggane.
17. siNggisi.
18. Úyángibónà.
19. kaNggwane.
20. kunggena.
21. kungeva.
22. Niyabona.

Cycle 24 What time is it?

M-1

Demonstrate C-1 before practicing the following. Use a clock on which the hands can be turned easily. Note that all the tones on these numbers are alike.

fáyìfì	Ngùfáyìfì.	5:00	It's 5:00 o'clock
síkìsì	---síkìsì.	6:00	
sévèni	---sévèni.	7:00	
éyìthì	---éyìthì.	8:00	
náyìni	---náyìni.	9:00	
lévèni	---lévèni.	11:00	
thwélùfù	---thwélùfù.	12:00	

C-1

T: Sikhatshi sinì?

S: Ngù[fáyìfì].

M-2

fáyìfì	Ngùk'ótáphási fáyìfì.	5:00	It's a quarter past 5:00.
síkìsì	-----síkìsì.	6:00	
sévèni	-----sévèni.	7:00	
éyìthì	-----éyìthì.	8:00	
náyìni	-----náyìni.	9:00	

C-2

T: Sikhatshi sinì?

S: Nguk'otaphasi [fayì:fì].

M-3

Note that the tone patterns in the two groups below are identical.

<u>Teacher</u>	<u>Response</u>
Ngùk' ótáphásí fáyìfì.	Ngùháfúphásí fáyìfì.
----- síkìsì.	----- sí'kìsì.
----- lévèni.	----- lévèni.
----- thwélùfù.	----- thwélùfù.

C-3

T: Sikhatshí sini?

S: Ngù[háfú]phásí [fáyìfì]. It's half past 5:00

M-4

fáyìfì	Ngùk' ótáthù fáyìfì.	5:00	It's a quarter to 5:00
éyìthì	----- éyìthì.	8:00	
lévèni	----- lévèni.	11:00	
thwélùfù	----- thwélùfù.	12:00	

C-4

T: Sikhatshí sini?

S: Nguk'otathu [fayifi].

M-5

Notice the variations in tone patterns in the following.

thódù	Nguthódù.	2:00	It's two o'clock.
fódù	Ngufódù.	4:00	
	* * * * *		
thênì	Nguthênì.	10:00	
	* * * * *		
thfìf	Nguthfìf	3:00	
	* * * * *		
wánì	Ngúwánì.	1:00	

C-5

T: Sikhatshi sini?

S: Ngu[thúù].

C-6

Practice the pronunciation of Sikhatshi sini, then have students ask and answer this question in C-5.

M-6

Demonstrate C-7 by having students take the part of A. Then practice one or more of the previous M-phases using the se- form.

C-7

A: Sikhatshi sini?

B: Sengu[thúù].

It's now/already 2:00.

Or: Sengu[kotaphasi] [thuu].

It's now/already 2:15.

C-8

During the next day ask your siSwati teachers or fellow students for the time at least five times.

TO THE TEACHER:

The following are some additional expressions relating to the telling of time which can be taught with this cycle when it is reviewed:

Sekuya ku[fayifi].

It's about 5:00.

Sengemadina.

It's 1:00 (lit: lunch time).

Litshini liwashi lakho

What time does your watch say?

Sikhâtshi sengubani?

What time is it?

Use the following classroom phrases in connection with this cycle and subsequent reviews:

Sesikhatshi.

It's time (to begin).

Linga kufika ngesikhatshi. Try to arrive on time.

Cycle 25 A girl. // It's a girl.

M-1

Use objects (or pictures) for teaching the following. Note that all of the nouns have the same tone pattern.

1. Noun

lîkhôff (coffee)

întfômbî (girl)

înkhomó (cow)

îmâlî (money)

2. It's a [].

Lîkhôff. (It's coffee.)

Yîntfômbî.

Yînkhomó.

Yîmâlî.

C-1

T: Yini-le?	What is this?
S: [Yîntfômbî.]	It's a [girl].
T: Ufunani?	What do you want?
S: [îmâlî].	[Money].

E-1

Have students mimic the words in group 1, then those in group 2, and finally the pairs from both groups. Do not teach the meaning of these words; at this point it is enough if the student can accurately mimic the tone differences.

1. Noun

lîbêlé (sorghum)

sîbâwú (horsefly)

sîbûngú (worm)

* * * * *

2. It's a [].

Lîbêlé.

Sîbâwú.

Sîbûngú.

1. <u>Noun (Contd.)</u>	2. <u>It's a []. (Contd.)</u>
inkhômó (cow)	Yinkhômó.
inyângá (moon)	Yinyângá
imphâlá (imphala)	Yimphâlá.
intfût fú (smoke)	Yintfût fú.
* * *	* *
umúkhwá (knife)	Ngumúkhwá.
umútshí (medicine)	Ngumútshí.

Test-1

Give Test-1, found on page 25-3

Test-2

Review cycle 17; then give Test-2, found on page 25-4.

Test-1 (noun / copula)

Follow the usual procedures in giving this test.

Instructions:

Most nouns are put into the copula ("be") construction by prefixing a low tone to the noun:

(1) ' + l'khòff

Since a tone has to be said with a vowel (or occasionally a consonant), the low tone moves over to the noun prefix, and the high tone on the noun prefix is pushed over to the second syllable:

(1) ' + l'khòff

(2) l'kh'òff

(3) l'khôff

A sequence of a high and low tone on the same vowel becomes a falling tone (as in (3) above).

(In addition to a low tone for the copula ("be") construction, the IN-NOUNS prefix y- and the um-² NOUNS prefix ng-:

y' + inkhómó becomes y'inkhómó

ng' + úmùkhwá becomes ngùmùkhwá

Write the omitted syllable and its tone (high or low); also, write the tone (low or falling) on the second syllable of the noun.

1. ____khoff l'khòff (coffee)

2. ____khoff. L'khôff. (It's coffee.)

3. ____tfombi.

4. ____tfombi.

5. ____khomó

6. ____khomó.

7. ____malí.

8. ____malí

9. ____mukhwá

10. ____mukhwá.

11. Ngìphé ____khoff.

12. Léìì ____khoff.

13. Lónà ____mukhwá.

Ngìphé ____mukhwá.

1. l'khòff

2. L'khôff.

3. Y'íntfóm-bí.

4. íntfóm-bí

5. ínk-hómó

6. Y'ínk-hómó.

7. Y'ím-á-lí.

8. ím-á-lí

9. Ngùmù-khwá.

10. Ngùmù-khwá.

11. Ngìphé l'khòff.

12. Léìì l'khôff.

13. Lónà ngùmù-khwá.

14. Ngìphé ùmù-khwá.

Fold to here

Test-2 (noun // copula)

Follow the usual procedures in giving this test.

Instructions:

In this test nouns with two different tone patterns are converted into copula constructions:

` + sikhwâma becomes sikhwâma

` + likhōfi becomes likhōfi

(When the low tone for the copula is prefixed to a noun like sikhwâma, it pushes the high tone from the noun prefix to the second syllable, where the addition of high tone to the falling tone already there results in a falling tone:

(1) ` + sikhwâma

(2) sikhwâma

(3) sikhwâma

Write in the syllables and/or tones which have been omitted.

1. Likhōfi.
2. Sikhwâma.
3. Lúbîsi.
4. Yinkhōmo.
5. Ngùmûkhwa.
6. ____mûtsî.
7. ____sōndvò.
8. ____tfōngà
9. ____phàlá
10. ____nyângá.
11. ____Ngìfúná ____khālì.
12. Ngìfúná ____malí.
13. Ngìphé ____malí.
14. Ngìphé ____bîsì.
15. Lénà ____tfōngà.
16. Lénà ____tfōmbí.

Fold to here

1. Likhōfi.
2. Sikhwâma.
3. Lúbîsi.
4. Yinkhōmó.
5. Ngùmûkhwá.
6. Ngùmûtsî.
7. Lîsōndvò.
8. íntfōngà
9. ímphàlá
10. Yînyângá.
11. Ngìfúná síkhâlì.
12. Ngìfúná ímalí.
13. Ngìphé ímalí.
14. Ngìphé lúbîsì.
15. Lénà yíntfōngà.
16. Lénà yíntfōmbí.

Cycle 26 Review

Review-1

Review Cycle-2. Teach the use of the following terms of address in the greetings:

Nkhosi	sir/madam (name of the royal clan used as a term of respect)
wena wekunene	sir/madam (to someone whose name has been forgotten or is not known)
wakitshi	friend, pal, buddy (lit: countryman)

Review-2

Review Cycle-8. Teach the use of Nisekhona yini? (C-1 below) and natshi (C-2 below).

C-1

- A: Nisekhona yini? Are you okay (lit: here)?
B: Yebo, sisekhona. Yes, I (lit: we) am fine.

C-2

- A: Ninjani? Nisekhona yini? (Said to someone who is well-known)
B: Yebo, sisekhona. Singeva ninc.
A: Natshi sisekhona. And we, we're fine.

Review-3

Review C-3 of Cycle-19. Teach the use of Bona! (Ncesi! will be taught in a later cycle) in C-3 below.

- A: (stepping on B's foot) Bona! Sorry/excuse me (lit: look)!
B: Akunandzaba. It doesn't matter.

TO THE STUDENT:

In C-2 natshi is a form of the emphatic pronoun. Later you will learn the entire set:

mine:	nami	(and I/me too)	tshine:	natshi	(and we/us too)
wena:	nawe	(and you/you too)	nine:	nani	(and you/you too)
yena:	naye	(and he/him too)	bona:	nabo	(and they/them too)

Cycle 27 Pronouncing p // ph, t // th, k' // kh
(Preceded by U.S. 39)

P-1

To the student: The siSwati consonants /ph, th, kh/ are roughly equivalent to the English consonants /p, t, k/ when they occur at the beginning of a word. There is a difference, however, and it is one that Swazis are quick to notice when an English speaker attempts siSwati; in siSwati these consonants have a slightly longer period of breath between the release of the consonant and the onset of the vowel than do those in English; an "English" amount of air is insufficient for the Swazi ear.

To the teacher: Have students mimic the words below (without learning the meanings). It may also be helpful to mimic the siSwati syllables:

pha	tha	kha
phe	the	khe
pho	tho	kho
phi	thi	khi
phu	thu	khu

<u>1. /ph/</u>	<u>2. /th/</u>	<u>3. /kh/</u>
phosa (miss)	Thoko (a name)	khona (here/there)
phuma (come from)	thula (be quiet)	khula (grow)
phemba (kindle)	Themba (a name)	likhefi (cafe)
phansi (down)	thayi (tie)	khala (cry)
phamba (puzzle)	Thandi (a name)	khanya (light)
phenya (investigate)	theni (ten)	ikheli (address)
kuphapha (to fly)	lithange (tank)	likhaya (home)
kupha (to give)		kukha (to draw water)
kuphipha (clean up a baby's mess)		kukhipha (to take out)
kuphela (get finished)		kukhela (address a letter)
liphepha (paper)		likhekhe (cake)
liphalishi (porridge)	thishela (teacher)	khitshika (snow)

P-2

To the student: You should be able to distinguish without difficulty, /k' / from /kh/ when spoken by your teacher in words like sik'olwa and sikholwa. Learn to pronounce /k' / and /kh/ by mimicking your teacher.

To the teacher: Have students mimic the words below (without learning the meanings). It may also be helpful to mimic the siSwati syllables:

k' a	kha
k' e	khe
k' o	kho
k' i	khi
k' u	khu

(See the end of this cycle for further procedures for teaching /k' / to those students who cannot learn it by mimicry alone.)

1. /k' /

k'ala (weigh)
k'ela (shear)
sik'olwa (school)
lik'ula (Indian)
lik'asi (carton)
lik'ewu (goose)
kuk'ama (to comb)
lik'ona (highway corner)
sik'ali (scales)

2. /kh/

khala (city)
khela (address a letter)
sikholwa (Christian practice)
likhula (pasture)
lukhasi (a kind of grass)
lukhewu (chipped pot)
kwekhama (to squeeze out)
likhona (corner)
sikhali (spear)

P-3

To the student: The siSwati sounds /p/ and /t/ are made in the same way as /k' /, except that the release of air from the mouth comes at different points. Learn to say these sounds by carefully mimicking your teacher.

To the teacher: Have students mimic the words below (without learning the meanings). It may also be helpful to mimic the siSwati syllables:

k' a	pa
k' e	pe
etc.	
* *	* *
k' a	ta
k' e	te
etc.	
* *	* *
k' a	pa ta
k' e	te te
etc.	

1. /k' /

lik'osi (porridge)
 k'ela (shear)
 k'ala (weigh)
 kuk'ama (to comb)
 liK'ula (Indian)
 lik'ewu (goose)

* *

2. /p /

liposi (mail)
 pela (spell)
 paka (park)
 kupana (to tie up a cow)
 sipunu (spoon)
 sipeke (bacon)

* *

1. /k' /

k'ama (comb)
 kuk'ala (to weigh)
 kuk'opa (to cheat in an exam)
 sik'olwa (school)
 liK'ula (Indian)
 lik'osi (porridge)

* *

3. /t /

tana (try)
 kutala (to give birth to)
 kutoka (to stay in jail before trial)
 sitolo (store)
 litulu (rain)
 litomu (briddle)

* *

<u>1. /k' /</u>	<u>2. /p/</u>	<u>3. /t/</u>
kuk' ana	kupana	kutana
kuk' ala	kupaka	kutala
kuk' opa	kupoka	kutoka
sik' olwa	sipolo	sitolo
lik' osi	liposi	litomu
lik' ula	sipunu	litulu

See U.S. page 39-3, for additional words for practicing the pronunciation of /p, t, k' /.

P-4

Have students mimic the following.

<u>1. /p/</u>	<u>2. /ph/</u>
sipolo	sipholo
lipani	liphana
lipasi	liphisi
sipeke	siphefu
sipunu	siphiwo
kupela	kuphela
kupika	kuphika
kuposa	kuphosa
kupuma	kuphuma
* * *	* * *

<u>3. /t/</u>	<u>4. /th/</u>
litulu	kuthula
kutoka	Thoko
sitembu	Themba
kutana	Thandi
sitaladi	lithayela

TO THE STUDENT:

The siSwati combination "th" (in Thoko) is never pronounced like the English "th" in Thelma; it is pronounced more like the "th" in Theresa. Be sure to learn this siSwati sound by listening to the teacher, not by reading it. Likewise, the siSwati combination "ph" (in Phumaphi) is never pronounced like the English "ph" in Phoebe or "phony"; it is pronounced more like the "p" in "pony". Again, learn the siSwati "ph" by listening to the instructor, and forget how "ph" is pronounced in English.

TO THE TEACHER:

If some students cannot learn to make the siSwati consonants /p, t, k' / by mimicry alone, have them try the following:

1) Holding the breath, say

p, p, p ...

t, t, t ...

k, k, k ...

p, t, k ...

without a following vowel.

Then holding the breath, say [p] followed by [a], the vowel first quite separated from [p^h], then increasingly closer until the glottal release is almost simultaneous with the labial release:

p^h??a, p^h??a, p^h?a, p^ha

Do the same for /t/ and /k/:

t^h??a, t^h??a, t^h?a, t^hak^h??a, k^h??a, k^h?a, k^ha

Repeat the above, attaching the other vowels: e, o, i, u.

2) Deform the following English words by substituting the the siSwati /p, t, k' / for the English /p, t, k/:

papa

paper

Pepe

Tito

toto

Kiko

Coco

(Note: The same words above can be deformed by substituting the siSwati /ph, th, kh/; for some students this may be a way of getting a feel for the increased length of aspiration in the siSwati pronunciation.)

For additional suggestions for the production the ejectives /p, t, k' /, see p.405 ff of William A. Smalley's Manual of Articulatory Phonetics, rev. ed., New York, 1963.

Cycle 28 Are you going to the store?

M-1

<u>Teacher</u>	<u>Response</u>
Ngily' esitolo.	Ùy' esitolo?
----- eposini.	--- eposini?
----- ekhaya.	--- ekhaya?
----- esikolweni.	--- esikolweni?
----- eRockville.	--- eRockville?
* * *	* * *
Ngiphum' esitolo.	Ùphum' esitolo?
----- eposini.	----- eposini?

C-1

A: Ngily' [esitolo].

B: Ù[y'] [esitolo]?

A: Ngilya] khona.

I'm going there.

M-2

uphumaphi?	Ùtshi uphumaphi?	Where are you coming from?	Where do you say you are coming from?
uyaphi?	----- uyaphi?	Where are you going to?	
uyabuya	----- uyabuyaphi?	Where are you returning from?	

C-2

A: Ù[phumaphi]?

B: Ngilya] [eposini].

A: Ùtshi ù[phumaphi]?

B: [Eposini].

Speaking siSwati

C-3

Review C-3 of Cycle-9.

A: Uphumaphi?

B: Usho mine?

A: Ngisho wena.

B: Woo, ngiphuma [akhaya].

TO THE STUDENT:

In C-1, C-2, and C-3 something more than mere verification of a statement or question is at issue. This is a Swazi conversation style, and it is used even when there is no need for verification. Swazis are often reluctant to comment on a statement or answer a question immediately and directly.

Fortunately for the language learner this conversation pattern provides 1) language practice (in converting a statement into a question or in repeating a question) and 2) time to think of an answer or a further comment. Put these devices into practice, both in and out of class; they constitute good siSwati and good language learning technique.

In M-2 kubuya is also used among equals to mean "coming from;" to say ubuyaphi? to a superior (any person to be respected) would be rude.

Cycle 29 What is your given name?
(Preceded by U.S. 40)

M-1

Demonstrate C-1. before practicing M-1 and M-2.

thishela wakho	Thishela wakho ngubani?	your teacher	Who is your teacher?
libito lakho	Libito lakho -----?	your name	What is your name?

M-2

Thoko	Libito lami nguThoko.	Thoko	My name is Thoko.
Dumisa	-----Dumisa.	Dumisa	
Peter	-----Peter.		
Mary	-----Mary.		
{ }	-----{ }.		

C-1

T: [Libito lakho] ngubani?
S: [Libito lami] ngu[Peter].
Or: Ngu[David].

Also have students ask each other for their names.

C-2

T: Libito lakho ngubani?
S₁: Ngu[Peter].
T: Lakho-ke? And yours?
S₂: Ngu[Mary].

C-3

T: Libito lakho ngubani?
S: Ngu[Peter].
T: Sibongo-ke? And your surname?
S: Saka[Jones].

C-4

T: Ungubani?

S: Ngingu[Thoko].

M-3

Dumisa	Libito lakhe nguDumisa.	Dumisa	His name is Dumisa.
Thoko	-----Thoko.		
John	-----John.		
Jane	-----Jane.		
[]	-----[].		

C-5

T: Libito lakhe ngubani?

S: Ngu, John].

C-6

T: [Peter], hamba eblackbordi.

[Peter]: (Goes to the blackboard.)

T: Bhala [libito lakho].

[Peter]: (Writes his name.)

T: Buyel' endzaweni yakho.

[Peter]: (Returns to his seat.)

In line 3 you can substitute: libito lami; libito la[Jones].

C-7

A: Sawubona.

B: Yebo.

A: Sibongo sakho sakabani?

B: Saka[Jones].

And yours?

Sakho-ke?

A: Sami saka[Smith]. Libito-ke?

B: Ngu[Peter].

A: Lami ngu[Mary].

Mine is [Mary].

E-1

Have students mimic as follows:

- 1) Group 2.
- 2) Pairs from groups 1 and 2
- 3) Group 3
- 4) Pairs from groups 1 and 3
- 5) Group 4
- 6) Pairs from groups 1 and 4

Give Test-1.

Then have students give you the phrases in groups 2, 3, and 4 as responses to group 1;

- | <u>7) Teacher</u> | <u>Response</u> |
|---------------------------|-----------------|
| thishela | thishela wami |
| (and the rest of 1 and 2) | |
| 8) thishela | thishela wakho |
| (and the rest of 1 and 3) | |
| 9) thishela | thishela wakhe |
| (and the rest of 1 and 4) | |

<u>1.</u>	<u>2.</u>	<u>3.</u>	<u>4.</u>
thishela	thishela wami	thishela wakho	thishela wakhe
libito	libito lami	libito lakho	libito lakhe
sibongo	sibongo sami	sibongo sakho	sibongo sakhe
situlo	situlo sami	situlo sakho	situlo sakhe
likhofi	likhofi lami	likhofi lakho	likhofi lakhe
lijezi	lijezi lami	lijezi lakho	lijezi lakhe
lubisi	lubisi lwami	lubisi lwakho	lubisi lwakhe
ipenseli	ipenseli yami	ipenseli yakho	ipenseli yakhe
insipho	insipho yami	insipho yakhe	insipho yakhe

C-8

To the student: After class use these questions to learn the given names of other students (and teachers who are in the siSwati program). Immediate application of what you have learned in class is one of the secrets of successful language study.

Test-1

Follow the usual procedure in giving this test, being careful in 11-20 to pronounce only the noun.

Instructions:

Write the noun prefixes and the possessive prefixes (wa-, la-, sa-, ya-, lwa-) in the spaces provided.

1. ___bito ___mi (my name)
2. ___bongo ___kho (your surname)
3. ___khofi ___khe (his coffee)
4. ___tulo ___khe (his chair)
5. ___jezi ___mi (my sweater)
6. ___sipho ___kho (your soap)
7. ___penseli ___mi
8. ___siba ___mi
9. ___bongo ___mi
10. ___bisi ___mi

Write the possessive prefix that goes with noun your teacher gives you.

11. ___mi
12. ___khe
13. ___kho
14. ___mi
15. ___kho
16. ___khe
17. ___khe
18. ___mi
19. ___mi
20. ___kho

1. libito lami
2. sibongo sakho
3. likhofi lakhe
4. situlo sakhe
5. lijezi lami
6. insipho yakho
7. ipenseli yami
8. lusiba lwami
9. sibongo sami
10. lubisi lwami

Fold to here

	<u>Teacher</u>	<u>Response</u>
11.	libito	lami
12.	lijezi	lakhe
13.	sibongo	sakho
14.	situlo	sami
15.	insipho	yakho
16.	ipenseli	yakhe
17.	lubisi	lwakhe
18.	lusiba	lwami
19.	thishela	wami
20.	likhofi	lakho

TO THE STUDENT:

Swazis do not use given names as freely as Americans do. The use of the libito is limited to the following circumstances:

1. Children may be called by their libito.
2. Classmates may call each other by their libito.
3. Intimate friends may call each other by their libito.

In general one does not use the libito with anyone or in any situation that calls for a show of deference and respect. (While a show of friendliness is the general rule for an American in his interpersonal contacts, for a Swazi the general rule is to show respect and deference. This general rule is normally only relaxed for peers with whom one is well acquainted and for younger individuals.)

Swazi names usually give some information about the circumstances surrounding the birth of the individual. Note the following:

Lomasonfo	"Sunday" (given to child born on Sunday).
Nkhululeko	"Freedom" (given to a child born during a time of freedom).
Phesheya	"Across, Abroad" (given to a child when one of the parents is abroad).
Phumaphi	"WhereFrom" (given to a child whose father is unknown).
Mzabalazo	"Struggle" (given to a child born during a time of struggle)

(See the appendix for the meaning of other Swazi personal names.)

Cycle 30 What place is this?

M-1

Briefly review C-3 in cycle 22.
Demonstrate C-1 before practicing M-1 and M-2.

kini	Kîni	kùkùphî?	yours	Where is your home?
lapha	Lăphà	-----?	here	What place is this (here)
ngalapha	Ngălăphà	-----?	in this direction	What place is in this direction?

M-2

For the following use 1) the pictures used in M-1 of U.S. cycle 25 and 2) the site plan on page 25-4 of U.S.

eposini	Kùsépósini.	a post office (place)	It's a post office (place).
esitolo	Kùsésitôlô.	a store (place)	
esontfweni	Kùsésontfwênî.	a church (place)	
[]	Ku[].		

C-1

A: Lapha kukuphî?

B: Ku[seposini].

M-3

For the following use 1) the maps on pages 2-3 and 2-4 of U.S.; 2) a map of Southern Africa; 3) a map of the U.S.A.; and 4) any pictures (such as picture postcards) which you may have of cities (U.S.A. or otherwise).

<u>Teacher</u>	<u>Response</u>
eMbabane	KuseMbabane.
eSpiki	KuseSpiki.
eSteki	KuseSteki.
eBig Bendi	KuseBig Bendi.
eJozi	KuseJozi, (Johannesburg)

* * * * *

<u>Teacher (Contd.)</u>	<u>Response (Contd.)</u>
eLusut fu	KuseLusut fu.
eBut jwana	KuseBut jwana.
ePhuthukezi	KusePhuthukezi.
* * *	* * *
Chicago	KuseChicago.
Boston	KuseBoston.
[]	Kuse[].
* * *	* * *
California	KuseCalifornia.
[]	Kuse[].

C-2

A: Lapha kukuphi?

Or: Kùkùphí lăphà?

B: Kuse{Chicago}.

Or: Angati.

I don't know.

M-4

<u>Teacher</u>	<u>Response</u>
káMánzini	KùkàMánzini.
káHlât shi	KùkàHlât shi.
káLóbàmbà	KùkàLóbàmbà.
* * *	* * *
kóMíhàmbà	KùkòMíhàmbà.
kóMátsháphà	KùkòMátsháphà.
kóMáhlànyà	KùkòMáhlànyà.

C-3

A: Kukuphi lapha?

B: Ku{kaManzini}.

Cycle 31 A bird. // It's a bird.

M-1

Use objects (and pictures) for teaching the following. Note that all of the nouns have the same tone pattern.

1. <u>Noun</u>	2. <u>It's a []</u>
silwânê	Silwânê.
inyônî	Yinyônî.
insîphê	Yinsîphê.
inyâmâ	Yinyâmâ.
lîphêphâ	Lîphêphâ.
lîsôntfê	Lîsôntfê.

C-1

T: Yini-le?

S: [Yinyônî].

T: Ufunani?

S: [inyâmâ].

Test-1

Give Test-1, found on page 31-3

E-1

This exercise gives students practice in putting nouns (of high - low - low tone pattern) into the copula construction.

<u>Teacher</u>	<u>Response</u>
lîphêphâ (paper)	Lîphêphâ.
lîtshângâ (pumpkin)	Lîtshângâ.
lîsôntfê (church)	Lîsôntfê.
sîlwânê (animal)	Sîlwânê.
sîbôngê (surname)	Sîbôngê.

<u>Teacher (Contd.)</u>	<u>Response (Contd.)</u>
sítîphà (thumb)	Sítîphà.
lûnyâwò (foot)	Lûnyâwò.
inyânâ (meat)	Yinyânâ.
inyônî (bird)	Yinyônî.
insîphò (soap)	Yinsîphò.
inyângà (doctor)	Yinyângà.

TO THE STUDENT:

In cycles 17, 25, and 31 you have learned to take three different noun patterns and transform them into a copula construction:

<u>Noun</u>	<u>Copula (It's a)</u>
lîsôndvò	Lîsôndvò.
lîkhôff	Lîkhôff.
lîphêphà	Lîphêphà.

As you have probably noticed by now, two groups of nouns have the same tone pattern in the copula form:

Lîsôndvò.
Lîphêphà.

More over, the first two syllables in all three groups have the same tones: low and falling. So learning the tones for the copula of these nouns (to answer the question Yini-le?) is not as difficult as it may at first seem.

TO THE TEACHER:

Use the following to repeat a question on those occasions when a student is inattentive or needs to be prodded:

Ngibute kutshi: Yini-le? (I asked: What is this?)

Test-1

Follow the usual procedures in giving this test.

Instructions:

When the low tone for the copula is prefixed to a noun like *inyòni*, it pushes the high tone from the noun prefix to the second syllable, where the resulting sequence of high plus low becomes falling:

- (1) ' + *inyòni*
- (2) *iny'òni*
- (3) *inyóni*

Write in the syllables and/or tones which have been omitted.

1. ____nyoni
2. ____nyama
3. ____phepha
4. ____phepha.
5. ____nyoni.
6. ____siphò
7. ____siphò.
8. ____sontfò.
9. ____lwanè.
10. ____sontfò
11. ____tshangà
12. ____bongò.
13. ____tfupha
14. ____nyawò.
15. Ngìfóná ____siphò.
16. Ngìphé ____phèphà.
17. Ngìkhómbìsé ____nyoni.
18. Lónà ____nyoni.
19. Lésì ____lwanè.
20. Lónà ____mukhwá.
21. Lólù ____lùbfisi.

1. *inyòni*
2. *inyàma*
3. *lìphèphà*
4. *Lìphèphà.*
5. *Yìnyóni.*
6. *ínsìphò.*
7. *Yìnsìphò.*
8. *Lìsòntfò.*
9. *Sìlwânè.*
10. *lfsòntfò*
11. *lftshàngà*
12. *Sìbôngò.*
13. *sìtfùphà*
14. *Lùnyâwò.*
15. *Ngìfóná însìphò.*
16. *Ngìphé liphèphà.*
17. *Ngìkhómbìsé
inyòni.*
18. *Lónà yìnyóni.*
19. *Lésì sìlwânè.*
20. *Lónà ngùmúkhwà.*
21. *Lólù lùbfisi.*

Fold to here

Test-2

Follow the usual procedures in giving this test, being careful to pronounce only the first word of each pair in 11-22.

Instructions:

Write in the omitted syllables and tones the following pairs (noun and copula form).

1. inyonl; ___nyonl.
2. inyama; ___nyama.
3. silwanè; ___lwanè.
4. liphèphà; ___phephà.
5. sikhwamà; ___khwamà.
6. lisondvò; ___sondvò.
7. insimbì; ___simbì.
8. likhòff; ___khòff.
9. inkhomó; ___khomó.
10. umukhwá; ___mukhwá.
11. umutshí; ___mutshí.

In the following your teacher will give you nouns which you should transform into copula forms by prefixing low tone (and y- or ng-, as necessary).

example T: Likhòff.

S: (writes) Likhòff.

12. ___khwamà.
13. ___nyonl.
14. ___phephà.
15. ___khomó.
16. ___mukhwá.
17. ___mutshí.
18. ___sondvò.
19. ___sontfò.
20. ___malí.

1. inyonl; Yinyonl.
2. inyama; Yinyama.
3. silwanè; Silwanè.
4. liphèphà; Liphèphà.
5. sikhwamà; Sikhwamà.
6. lisondvò; Lisondvò.
7. insimbì; Yinsimbì.
8. likhòff; Likhòff.
9. inkhomó; Yinkhomó.
10. umukhwá; Ngumukhwá.
11. umutshí; Ngumutshí.

	Teacher	Student
12.	sikhwamà	Sikhwamà.
13.	inyonl	Yinyonl.
14.	liphèphà	Liphèphà.
15.	inkhomó	Yinkhomó.
16.	umukhwá	Ngumukhwá.
17.	umutshí	Ngumutshí.
18.	lisondvò	Lisondvò.
19.	lisondfò	Lisondfò.
20.	malí	Yimalí.

Cycle 32 He's not Peter.

M-1

To the student: In the following a statement is changed into a yes/no question by the addition of the question word yini?

To the teacher: Use pictures of the class for the following.

<u>Teacher</u>	<u>Response</u>	
Libito lakhe nguPeter.	Libito lakhe nguPeter yini?	Is his name Peter?
-----Mary.	-----Mary ----?	
-----Dumisa.	-----Dumisa ----?	
-----[].	-----[] ----?	

M-2

<u>Teacher</u>	
NgùPeter.	Àkùsìyè Peter. (He's not Peter.)
---Mary.	----- Mary.
---Dumisa.	----- Dumisa.
---[].	----- [].

C-1

A: Libito lakhe ngu[Peter] yini?

B: Àkùsìyè [Peter]. Ngu[John].

Or: Ngìlò.

C-2

A: Thishela wakho ngu[Mamba]?

B: Ngùyè.

Or: Àkùsìyè. Ngù[Motsha].

C-3

A: Libito lakho ngu[John]?

B: Ngìlo.

Or: Akusilo.

C-4

A: Ngubani lona?

B: Ngu[Peter].

A: Ngu[Peter]?

B: Ngũyè.

M-2

Peter ÛngùPeter yini wena?

Are you Peter?

Mary ----Mary -----?

[] ----[] -----?

C-5

T: (to [Peter]) Ungu [John] yini wena?

[Peter]: Chá.

Or: ñngisíyè

T: Ungu[Peter] yini?

[Peter]: Yebo.

Or: Ngìngũyè.

Cycle 33 Excuse me, brother.

M-1

<u>Teacher</u>	<u>Response</u>
Libito lami nguThoko, -----David.	NguThoko libito lami. NguDavid -----.
* * * * *	
Thishela wami nguMamba. -----[].	NguMamba thishela wami. ---[] -----.

M-2

Thoko; Themba	NguThoko libito lami, hhayi Themba.	Thoko Themba	My name is <u>Thoko</u> , not Themba.
David; Daniel	---David ----- Daniel.	David; Daniel	
[]; []	---[] ----- [].		

C-1

A: Libito lakho ngubani?

B: Libito lami ngu[Thoko].

A: (misunderstanding) Yebo-ke, [Themba]. Oh, yes (lit: yes then),
[Themba].

B: Ngu[Thoko] libito lami, hhayi [Themba].

M-3

sisi	Cola sisi.	sister	Excuse (me), sister.
bhuti	Cola bhuti.	brother	Excuse (me), brother.
Nkhosi	Cola Nkhosi.	sir/madam	
thoko	Cola Thoko.	Thoko	

C-2

A: Libito lakho ngubani?

B: Libito lami ngu[Thoko].

A: (misunderstanding) Yebo-ke, [Themba].

C-2

B: Ngu[Thoko] libito lami, hhayi [Themba].

A: Cola, [sisi].

B: Akucandzaba.

It doesn't matter.

M-4

Peter; Jones NginguPeter wakaJones.

I'm Peter (of) Jones.

Mary; Smith -----Mary ----Smith.

Dumisa; Mamba -----Dumisa ----Mamba.

[]; [] -----[] ----[].

C-3

T: Libito lakho ngubani?

S: Ngu[Peter].

T: Ungu[Peter] wakabani?

You are Peter who (lit: you
are Peter of whom)?

S: Ngingu[Peter] waka[Jones].

M-5

Peter UnguPeter wakabani?

You are Peter (of)
wh

Mary ----Mary -----?

Dumisa ----Dumisa -----?

[] ----[] -----?

C-4

A: (Knocks at the door of B)

B: Ngubani?

Or: Ngubani lowo?

A: Ngimi.

B: Nguwe ungubani?

It's you who?

A: Ngingu[Peter].

B: Ungu[Peter] wakabani?

A: Ngingu[Peter] waka[Jones].

B: Nggena, [wena wekunene].

M-6

Peter Libito lakhe utshi nguPeter.

He says his name is Peter.

[] -----[].

* * * * *

Mamba Thishela wakhe utshi nguMamba.

[] -----[].

* * * * *

Jones Sibongo sakhe utshi sakaJones.

[] -----[].

C-5

T: [Libito] [lakhe] utshi ngubani?

Who does he say his teacher is?

S: Utshi ngu[Peter].

TO THE STUDENT:

Emphasis in English is expressed by means of stress and intonation. In siSwati, however, it is expressed by other means; for example, in M-1 emphasis is achieved by putting the word to be emphasized at the beginning of the sentence:

NguThoko libito lami. My name is Thoko.

Libito lami nguThoko. My name is Thoko.

In M-2 hhayi is an interjection used to express strong objection or negation.

The words sisi and buti in M-3 are borrowed from English and Afrikaans, and are currently used as general terms of address, not limited to one's real sisters and brothers (who are specifically referred to as dzadzewetfu and mnaketfu). They are used in the towns, among the more urbanized, but not so much in the rural areas.

TO THE TEACHER:

For additional practice, clip the pictures of some well-known people from newspapers and magazines and ask for their names (libito, tibongo). Should any of them be unfamiliar, help students to answer with Angilati, I don't know it (the libito), or Angisati, I don't know it (the sibongo).

Test-1

Follow the usual procedures in giving this test.

Instructions:

Cross out the English words of sentences which are incorrect with respect to the siSwati sentence read by your teacher.

1. my; your; his; none of these
2. my; your; his; none of these
3. my; your; his; none of these
4. my; your; his; none of these
5. my; your; his; none of these
6. My name is Thoko.
My name is Thoko.
7. His teacher is Dumisa.
His teacher is Dumisa.
8. My surname is Hlophc.
My surname is Hlophc.
9. My name is Busisiwe.
My name is Busisiwe.
10. I; you; he; none of these
11. I; you; he; none of these
12. I; you; he; none of these
13. I; you; he; none of these
14. I; you; he; none of these
15. It's me. It's you. It's him.
16. It's me. It's you. It's him.
17. It's me. It's you. It's him.

Fold to here

1. Libito lami ngubani? (my)
2. Sibongo sakhe sakabani? (his)
3. Thishela wabo ngubani? (their)
4. Libito lakho nguThoko. (your)
5. Thishela wami nguThoko. (my)
6. NguThoko libito lami.
(My name is Thoko.)
7. NguDumisa thishela wakhe.
(His teaching is Dumisa.)
8. SakaHlope sibongo sami.
(My surname is Hlophc.)
9. Libito lami nguBusisiwe.
(My name is Busisiwe.)
10. NginguBusisiwe. (I)
11. UnguThoko. (you)
12. Nginguthishela. (I)
13. Yena nguDumisa. (he)
14. NginguDumisa wakaMamba. (I)
15. Ngimi. (It's me.)
16. Nguwe. (It's you.)
17. Nguye. (It's him.)

Cycle 34 It's not tea.

M-1

Use objects or pictures for practicing the following, first to get an affirmative response, then second to get a negative response.

<u>Teacher</u>		<u>Response 1</u>	<u>Response 2</u>
Sipunu	yini lesi?	Ngǃsò.	Àkùsfisò.
Sinkhwa	-----?	-----.	-----.
Silwane	-----?	-----.	-----.
	* * * *		
Likhofi	yini leli?	Ngǃlò.	Àkùsfilò.
Liointji	-----?	-----.	-----.
Lihhabhula	-----?	-----.	-----.
	* * * *		
Yinyama	yini lena?	Ngǃyò.	Àkùsfyò.
Yipenseli	-----?	-----.	-----.
Yinyoni	-----?	-----.	-----.
	* * * *		
Lubisi	yini lolu?	Ngǃlò.	Àkùsfilò.
Lulata	-----?	-----.	-----.
Luswayi	-----?	-----.	-----.

C-1

T: [Sipunu] yini [lesi]?

S: Ngǃ[so].

Or: Akusi[so].

M-2

Use pictures and a map for the following.

<u>Teacher</u>	<u>Response 1</u>	<u>Response 2</u>
Ngumfati yini lona?	Ngúyè.	Àkùsìyè.
Ngumfana -----?	-----.	-----.
NguPeter yini-lo?	-----.	-----.
NguMamba-----?	-----.	-----.
* * *	* * *	
KuseMbabane yini lapha?	Ngùkhôná.	Àkùsìkò.
--kaManzini -----?	-----.	-----.

C-2

T: [Ngumfati] yini [lona]?

S: Yebo, nguye [umfati].

Or: Yebo, nguye.

Or: Cha, akusi[ye] [umfati].

Or: Cha, akusi[ye].

<u>Teacher</u>	<u>Response</u>
1. Leli likhofi. Akusilo litiya.	1. Lìkhôff.
2. Lolu lubisi. Akusilo lulata.	2. Lùbîsì.
3. Lesi silwane. Akusiyo inyani.	3. Sîlwânè.
4. Lena yinyama. Akusiso sinkhwa.	4. Yînyâmà.
5. Lolu lusiba. Akusiyo ipenseli.	5. Lùsîbà.
6. Lona ngumfati. Akusiye umfana.	6. Ngùmîfâtì.
7. Lona nguMamba. Akusiye Motsha.	7. Ngùmôts'hà.
8. Lona nguPeter. Akusiye John.	8. NgùPeter.
9. Lapha kuseMbabane. Akusiko kaManzini.	9. KùséMbàbànè.

C-4

A: Ngiphe [litiya].

B: Na[li].

A: Akusi[lo litiya].

Le[li likhofi].

C-5

A: Ngikhombise [umfana].

B: Nangu.

A: Akusiye [umfana].

[Lona ngumfati].

Teacher

Response

Lùbfsi lǒlù.

Lùbfsi yînf lǒlù?

Silwânè lěsi.

Silwânè yînf lěsi?

Yinyâmà lěná.

Yinyâmà yînf lěná?

Yinyônì lěná.

Yinyônì yînf lěná?

Lisôndvó lěli.

Lisôndvó yînf lěli?

Lisôntfò lěli.

Lisôntfò yînf lěli?

Yinsîphò lěná.

Yinsîphò yînf lěná?

Ngûmfâtî lônà.

Ngûmfâtî yînf lônà?

C-6

A: [Lubisi] yini [lolu]?

B: Ngilo.

Or: Akusilo.

Cycle 35 Whose chair is this?

M-1

lesitulo	Lèsítúlò sábânì?	this/the chair	Whose chair is this (the chair is of whom)?
lesikhiya	Lèsíkhíyà-----?	this/the key	
lesibuko	Lèsíbúkò -----?	this/the mirror	
lesipunu	Lèsípúnù -----?	this/the spoon	

M-2

sami	Lèsítúlò sámì.	my	This is my chair (lit: the chair is of me).
sakho	----- sákhò.	your	
sakhe	----- sákhé.	his	
saPeter	----- sáPeter.	Peter's	

C-1

A: [Lesitulo] sabani?

B: [Lesitulo] [sami]

Or: Sami.

M-3

lelikhofi	Lèlìkhòff	lábânì?	this/the coffee	Whose coffee is this?
lelitiya	Lèlìtíyà	-----?	this/the tea	
leliolintji	Lèlìólìntjì	-----?	this/the orange	
lesinkhwa	Lèsínkhwà	sábânì?	this/the bread	

C-2

A: [Lelikhofi] [la]bani?

B: [Lelikhofi] [laPeter].

Or: [LaPeter].

To the student: At your next opportunity in the dining hall, ask these questions several times.

M-4

<u>Teacher</u>	<u>Response</u>
inkhômó	lènkhômò
imàlì	lèmâlì
intfômbì	lèntfômbì
insìphò	lènsìphò
inyàma	lènyâma
insîmbì	lènsîmbì

M-5

lenyama	Lènyâma yábâni?	this/the meat	Whose meat is this?
lensipho	Lènsìphò -----?	this/the soap	
lensimbi	Lènsîmbì -----?	this/the iron	
lemali	Lèmâlì -----?	this/the money	

C-3

A: [Lensimbi].

B: [Lensimbi] ya[Peter].

C: Chá, lèná [yìnsîmbì] yà[thìshèlà].

No, this (emphatic) is the teacher's iron.

E-1

<u>Teacher</u>	<u>Response</u>
síkhwâma	lèsíkhwâma
síkhâli	lèsíkhâli
lísôndvò	lèlísôndvò
* * *	* *
sík'èlò	lèsík'èlò
lìphèphà	lèlìphèphà
* * *	* *
lìkhòff	lèlìkhòff
* * *	* *

(Repeat M-4 here.)

E-2

Practice the following exercise first without le-, then with le-.
Repeat the exercise using -khe (his/her) instead of -mi (my).

<u>Teacher</u>	<u>Response</u>
sikhwānā	(le)sikwānā sāmī
lisōndvō	(le)lisōndvō lāmī
insimbi	(le)insimbi yāmī
* * *	* * *
liphēphā	(le)liphēphā lāmī
sik'ēlō	(le)sik'ēlō sāmī
insiphō	(le)insiphō yāmī
* * *	* * *
līkhōffī	(le)līkhōffī lāmī
inkhōmō	(le)inkhōmō yāmī

TO THE STUDENT:

In normal speech the last vowel of the question in M-1 is barely spoken or completely dropped:

<u>Careful Speech</u>	<u>Normal Speech</u>
Lesitulo sabani?	Lesitulo saban'?

In M-4 the vowel of the noun prefix (NP) is deleted when lè- (this/the) is added:

lè- + inkhōmō becomes lèkhōmō

The high tone of the NP is pushed over to the first syllable of the noun stem, with the same results as when the low tone for the copula construction is added (see 25-3, 25-4, 31-3):

inkhōmō	Yīnkhōmō. lènkhōmō
insiphō	Yīnsiphō. lènsiphō
insimbi	Yīnsimbi. lènsimbi

Cycle 36 What time do you get up?

M-1

vuka	Ùvúká níní?	wake up, get up	When do you get up?
lala	Ùlálá ----?	go to sleep	

M-2

ekuseni	Ngìvúká ékúséni.	early, in the morning	I get up early.
nga-5:00	----- ngà-5:00.	at 5:00	
nga-6:00	----- ngà-6:00.	at 6:00	
nga-7:00	----- ngà-7:00.	at 7:00	
emini	----- émini.	late, noon	I get up late.

C-1

T: Uvuka nini?

S: Ngivuka [nga-7:00].

* * * * *

T: Ulala nini?

S: Ngilala [nga-10:00].

M-3

ibhasi	Íphúma níní íbhási?	bus	When does the bus leave?
ibhasi	----- ibhasi	Rockville bus	
yeRockville	yeRockville?	(lit: bus of Rockville)	
ibhasi	----- ibhasi		
yeMbabane	yeMbabane?	Mbabane bus	
ibhasi	----- ibhasi	Manzini bus	
yakaManzini	yakaManzini?		

M-4

nga-7	Íphúma ngà-7:00.	at 7:00	It leaves at 7:00.
nga-10	----- ngà-10:00.	at 10:00	
nyalo	----- nyàló.	now	
ekuseni	----- ékúséni.	in the morning	
	----- émini.	at noon	

C-2

A: Iphuma nini ibhasi?

B: Iphuma [nga-7:00].

Or: Angati.

I don't know.

C-3

A: Iphuma nini [ibhasi]?

B: Yakuphi?

Which one (lit: of where)?

A: Ye[Rockville].

B: Iphuma [nga-10:00].

TO THE STUDENT:

In M-3 and M-4 the subject prefix (SP) i- of the verb iphuma agrees with noun prefix (NP) of the subject: ibhasi. This is a regular rule in siSwati: the SP of the verb and the NP of the subject agree. In some cases the NP and the SP are identical in form; in the rest they are at least somewhat similar. Note the NP (or pronoun) and the SP in the following:

<u>Mine</u>	<u>ngiyahamba.</u>	Me, I'm going.
<u>Tshine</u>	<u>siyahamba.</u>	We, we're going.
<u>Wena</u>	<u>uyahamba.</u>	You, you're going.
<u>Nine</u>	<u>niyahamba.</u>	You (pl), you're going.
<u>Unifati</u>	<u>uyahamba.</u>	The woman, she's going.
<u>Bafati</u>	<u>bayahamba.</u>	The women, they're going.
<u>Lihembe</u>	<u>liyasha.</u>	The shirt, it is burning.
<u>Situlo</u>	<u>siyasha.</u>	The chair, it is burning.
<u>Titulo</u>	<u>tiyasha.</u>	The chairs, they are burning.
<u>Inkhomo</u>	<u>iyahamba.</u>	The cow, it is going.
<u>Lukhuni</u>	<u>luyasha.</u>	The firewood, it is burning.

The subject may occur either before a verb (as in English) or after the verb:

Iphuma nini ibhasi? (M-3)

Ibhasi iphuma nini? (Alternate order)

In M-3 ibhasi yeRockville is a possessive construction (NOUN ye-NOUN) used as a "descriptive possessive." This is one of the ways a noun is qualified in siSwati. Note the following examples of the "descriptive possessive":

indlu <u>yematje</u>	(a stone house/a house of stones)
indlu <u>yetjani</u>	(a grass house/ a house of grass)
sigcoko setjani	(a grass hat/a hat of grass)

Cycle 37 Review of 17, 25, and 31.

M-1

This is a review of cycles 17, 25, and 31. Students should be able to produce the tones accurately. Response 1 may be used as the stimulus to elicit Response 2;

Teacher (using Response 1)Response 2

Lìsôndvò.

Lě̀lì lîsôndvò.

Teacher: Noun Response 1: It's a []. Response 2: This is a [].

lîsôndvò	Lìsôndvò.	Lě̀lì lîsôndvò.
sîkhâlî	Sîkhâlî.	Lě̀sî sîkhâlî.
sîkhwâmà	Sîkhwâmà.	Lě̀sî sîkhwâmà.
lùbfsî	Lùbfsî.	Lě̀lù lùbfsî.
lùsfbà	Lùsfbà.	Lě̀lù lùsfbà.

* * * * *

lîkhôffî	Lîkhôffî.	Lě̀lì lîkhôffî.
lîbêlê	Lîbêlê.	Lě̀lì lîbêlê.
sîbâwú	Sîbâwú.	Lě̀sî sîbâwú.
întfômbî	Yîntfômbî.	Lě̀nà yîntfômbî.
îmâlî	Yîmâlî.	Lě̀nà yîmâlî.
înkhômó	Yînkhômó.	Lě̀nà yînkhômó.
împhâlâ	Yîmphâlâ.	Lě̀nà împhâlâ.

* * * * *

sîlwânè	Sîlwânè.	Lě̀sî sîlwânè.
sîbôngò	Sîbôngò.	Lě̀sî sîbôngò.
însîphè	Yînsîphè.	Lě̀nà yînsîphè.
înyâmà	Yînyâmà.	Lě̀nà yînyâmà.
lîphêphâ	Lîphêphâ.	Lě̀lì lîphêphâ.
lîsôntfò	Lîsôntfò.	Lě̀lì lîsôntfò.

Use C-1, C-2, and C-3 randomly as a check on students' ability to make the tone difference between the noun and copula construction.

C-1

T: Yini-le?

S: [Lìsôndvò].

T: Lena-ke?

S: [Sikhwama].

C-2

T: Ufunani?

S: Ngiphe [lìkhòfí].

T: Na[li].

S: Ngiyabonga.

C-3

S₁: [Lena] [yìnesìphò].

S₂: Cha, akusiyo. [yìnyâma].

M-2

sikhâli, lókhûni	Sikhâli nèlókhuûni.
sikhwâma, lîsôndvò	Sikhwâma nèlîsôndvò.
lîphêphâ, lúsîbâ	Lîphêphâ nèlúsîbâ.
intîmbî, sîlwànè	Yîntîmbî nèsîlwànè.

It's a spear and firewood

It's a bag and a wheel.

C-4

T: Yînf-lè nâlé?

Or: yînf lèná nâléná?

S: [Sikhâli] nè[lókhuûni].

M-3

To the student: When nè- is added to an iN-class noun, the i- of the prefix is dropped, and the high tone of this vowel is retained and pushed over to the stem. This is the same kind of tone change as occurs when the copula (') and lè- are prefixed to a noun:

nè- + insìphò becomes nènsîphò

' + insìphò becomes yînsîphò (cycle 25, 31)

lè- + insìphò becomes lènsîphò (cycle 35)

silwànè, inyòni	Silwânè nènyôni.	animal bird	It's an animal and a bird.
'îphèphà, insìphò	Lîphêphà nènsîphò.	paper, soap	
intfòmbi, inkhômó	Yîntfômbi nènkhômbò.	girl, cow	
sikhwâmà, imàli	Sikhwâmà nèmâli.	bag, money	

C-5

Repeat C-4, using the vocabulary from M-3.

C-6

Use pictures of the class, the Swazi teachers, and any other well-known persons for the following.

T: (pointing to two people in a picture)
Bobani laba?

S: Ngu[Mary] na[Jane].

TO THE STUDENT:

The answer to Yini-le? can take two forms:

(1) Sikhwama lesi. (This is a bag.)

(2) Lesi sikhwama. (This is a bag.)

The difference is that (1) merely identifies an object, while (2) distinguishes an object from among the other objects in a group or set. As noted before, where siSwati permits an alternate sentence order, the item which comes first in a sentence is emphasised or in some way brought into special focus.

Cycle 38 Mary talks a lot.

M-1

In the following use the names of students who are known to eat, drink, etc. to excess.

khuluma	Mary úkhúlúmà kàkhúlù.	talk	Mary talks a lot.
natsha	John únátshà -----.	drink	
dla	Peter údla -----.	eat	
fundza	Jane úfúndzà -----.	read, learn, study.	
hona	[] úhónà -----.	snore	

M-2

<u>Teacher</u>	<u>Response</u>
Mary úkhúlúmà kakhulu.	Úkhúlúmà kàkhúlù Mary? (Does Mary talk too much?)
John únátshà -----.	Únátshà ----- John?
Peter údla -----.	Údla ----- Peter?
Jane úfúndzà -----.	Úfúndzà ----- Jane?
[] úhónà -----.	Úhónà ----- []?

C-1

T: U[khulumà] kakhulu [Mary]?

S: Yebo, [Mary] u[khuluma] kakhulu.

Or: Yebo, u[khuluma] kakhulu.

Or: Yebo.

Or: Cha.

M-3

In the following use the names of students who do not eat, drink, etc. to excess.

John	John úkhúlúmà kàncánè.	John	John talks little.
Peter	Peter únátshà -----.	Peter	
Jane	Jane údla -----.	Jane	
Mary	Mary úfúndzà -----.	Mary	
	[] úhónà -----.	[]	

M-4

If necessary practice the sentences of M-3 in the question form (cf. M-2).

C-2

T: U[khuluma] kancane [John]?

S: Yebo, u[khuluma] kancane.

C-3

T: U[khuluma] kakhulu [Mary]?

S: Yebo.

T: U[khuluma] kakhulu [John]?

S: Cha. [John] u[khuluma] kancane.

Continue with further combinations of C-1 and C-2.

M-5

Mary	Úkhúlóma njani Mary?	Mary	How does Mary talk?
John	Únatshà ----- John?	John	
Peter	Údlà ----- Peter?		
Jane	Útúndzà ----- Jane?		
[]	Úhónà ----- []?		

C-4

T: U[khuluma] njani [Mary]?

S: U[khuluma] kakhulu.

T: [John]- ke?

S: U[khuluma] kancane.

C-5

T: [Mary], ukhuluma kakhulu?

[Mary]: Yebo, ngi[khuluma] kakhulu.

Or: Cha. Ngi[khuluma] kancane.

TO THE TEACHER:

Two sounds, /dl/ and /nc/, which have not been practiced before may give students some difficulty; do the best that you can to teach these sounds by mimicry, but do not insist on perfection. If there is time, you may make a brief drill with materials from the cycles where these are practiced.

Cycle 39 Pronouncing p / b, b / bh, h / hh

P-1

Have students mimic the following:

1. /p/	2. /b/ []
kúpélà (to spell)	kúbélà (steal from)
kúpánà (to tie up a cow)	kúbánà (it is somewhat bad)
kúpùnà (to burst)	kúbùnà (to wither)
kúpònyà (to hit with a long hollow object)	kúbònyà (to be sick - said of king only)
kúpókà (to haunt)	kúbòlà (to become rotten)
kúpósà (post a letter)	kúbónà (to see)
sípékè (bacon)	kúbékà (put down)
sípúnù (spoon)	síbúnù (buttock)
lípási (a pass)	libâlà (yard)
sípólò (railroad tracks)	síbòtò (dent)

Test-1

Give Test-1, found on page 39-4

P-2

Have students mimic the following.

It may be useful to have them mimic the siSwati syllables also:

ba bha
be bhe
etc.

1. /b/ [] 2. /bh/ [p]

kúbúkà	kúbhúkà
kúbòngà	kúbhòngà
kúbékà	kúbhékà
kúbábà	kúbhàbhà
síbûnù	síbhûnù
lîbâlà	lîbhâlà
síbòngò	síbhòngò
lîbàngà	lîbhàngà
úmsôbò	úmsôbhò
kúbàlà	kúbhàlà

Repeat Test-1 on U.S. 21-4 if students have difficulty in distinguishing between b and bh.

P-3

Have students mimic the following.

It may be useful to have them mimic the siSwati syllables also:

ha hha
 he hhe
 etc.

1. /h/ 2. /hh/

kúhòlà	kúhhùlà
kúhòbà	kúhhòbà
kúhàmbà	kúhhùmbà
lîhîyà	lîhhèyà
lîhànsì	lîhhàshì
lîhúzu	lîhhókà
sîhógò	lîhhókò
lîhèlè	lîhhékè

Repeat Test-2 on U.S. 35-5 if students have difficulty in distinguishing between h and hh.

Test-1

Follow the usual procedures in giving this test.

Instructions:

Write p or b in the spaces below; also write in the tone which has been omitted.

1. kú__elà
2. kú__elà
3. kú__anà
4. kú__onà
5. kú__osà
6. kú__anà
7. kú__unà
8. kú__umà
9. sí__unù
10. sí__unù
11. sí__ekè
12. kú__ekà
13. kú__onyà
14. kú__onyà
15. lí__alà

Write p, b, ph, or bh in the spaces below.

16. sí__òlò
17. kú__òngà
18. kú__òngà
19. kú__ònyà
20. sí__ûnù
21. si__ûnù
22. sí__únù
23. sí__ûndvù

Fold to here

1. kúpélà
2. kúbélà
3. kúbánà
4. kúbónà
5. kúpósà
6. kúpánà
7. kúbùnà
8. kúpùmà
9. sípánù
10. síbânù
11. sípékè
12. kúbékà
13. kúbònyà
14. kúpònyà
15. líbâlà

16. síphòlò
17. kúbhò
18. kúbò
19. kúpò
20. síBh
21. síbô
22. sípû
23. síphû

Cycle 40 What are you saying?

M-1

wena	Útshini wena?	you	What are you saying?
yena	Útshini yena?	he/she	
bona	Bátshini bona?	they	

M-2

lifas'telo	Ngitshi: Vula lifas'telo.	window	I'm saying: Open the window.
sivalo	----- sivalo.	door	
libhokisi	----- libhokisi.	box	

C-1

A: [Peter], vula [lifas'telo].
 [Peter]: Útshini?
 A: Ngitshi: Vula [lifas'telo].
 [Peter]: Kùlúngile. (Opens [the window.])
 Or: Ngilyabona.
 Or: Hhó-ò
 A: Awuboni-ké!
 Okay.
 I see.
 Oh (I see).

M-3

<u>Teacher</u>	<u>Response</u>
Khumula lijezi.	Útshi thishela: Khumula lijezi. (The teacher says: Put on your sweater.)
----- tibuko.	-----: ----- tibusko.
Faka lijezi.	-----: Faka lijezi.
----- tibuko.	-----: ----- tibusko.
Sukuma.	-----: Sukuma.
Hlala phansi.	-----: Hlala phansi.

Repeat the above using vala (close, shut).

C-2

T: [Peter], [khumula] [lijezi].

[Peter]: (not understanding, says to S₂) Útshini?

S₂: Útshi: [Khùmúla] [líjèzi].

[Peter]: Ngilyabonga.

See U.S. 32 for additional substitution possibilities.

C-3

Teach students to recognize the first line, but do not have them use it, since it contains a subjunctive construction which will be introduced later. At this point it is sufficient for students to comprehend the meaning of this command.

C-4

T: [Mary], hamba utjelo [Peter] Mary, go and tell Peter
[avule lifas'telo]. he should open the window.

[Mary]: (goes to Peter and says)
Utshi thishela: Vula lifas'telo.

C-5

S₁: (to S₂) Vula lifasitelo.

S₂: Thishela utshini?

S₁: Utshi: Kulungile. He says: Okay.

S₂: (pointing to the other students) Batshini bona? What do they say?

S₁: Nabo batshi: Livule. They also say: Open it.

E-1

Use additional commands (e.g., from U.S. 26) in the following exercise. Encourage students to use Phindza futshi whenever they need it, both in and out of class.

E-2

E-3

E-4

TO THE STUDENT:

The language learner frequently does not quite understand something said to him, or he needs just a little more time to frame his reply. The phrases introduced in this cycle are very useful in this type of situation, both as language learning tools and as devices to support and continue a faltering conversation.

A similar type of phrase was introduced in S.S. 9: Usho mine? (Do you mean me?)

An alternate order in M-1 implies that an opinion is being asked for:

Utshini wena? (M-1)

What are you saying?

Wena utshini? (alternative) What do you say (i.e., What's your opinion)?

Cycle 41 Depressor Consonants

P-1

To the student: /bh/ and /hh/ have a peculiar effect on the following vowel (as you may already have noticed): 1) the vowel is "rough" rather than "smooth, and 2) the pitch is lowered or "depressed." Your production of these two consonants will be aided greatly by putting this "rough" quality on the vowel and by "depressing" the pitch of the tone following following these consonants. (This effect is particularly noticeable to the English ear on words which have been borrowed from English: ibhasi (bus)? libhodo (pot)? libhakede (bucket), kubhaka (to bake), libhange (bank).)

Listen to and mimic the following, paying attention to these two points.

To the teacher: Have students listen to, then mimic the following.

1. /bh/

kúbhòbà (to chew bones)
 kúbhèmà (to smoke)
 kúbhèdlà (to insist)
 kúbhùzà (to rush in a group)
 kúbhùngà (to caucus)
 kúbhèkà (to go in a certain direction)

2. /hh/

kúhhòbà (to mow down)
 kúhhèmà (to talk in one's sleep)
 kúhhèdlà (to file, scratch)
 kúhhùlà (to give or get a haircut)
 kúhhùmbà (to report)
 lóhhèyà (hawk)

P-2

To the student: A low tone after a high tone is actually a low falling tone (the previous high tends to pull it up):

[- \ -]

kú**b**òngà
 kú**b**àlà
 kú**p**ùmà
 f**n**sìphò
 l**f**phèphà

However, the same low tone in the following is actually a low level tone due to the "depressing" effect of /bh/ or /hh/:

[- -]

kú**bh**òngà

kú**bh**èrà

kú**hh**èrà

kú**hh**ùlà

/bh/ and /hh/ are members of a series of consonants (called "depressor consonants"), all of which are inherently low in tone. One could indicate this by writing a low tone over these consonants:

kú**bh**òngà

kú**hh**èrà

This, however, need not be done, since /bh/, /hh/ and the rest of the consonants in this series (d, g, v, z, j, dz, dv, dl, mb, ngg, ngc, nc, gc) are always low in tone, never high. All of these consonants "depress" (lower) the actual pitch of the tone which follows.

Listen how the depressor consonants affect the tone following, in comparison to the effect of non-depressor consonants on the tone following.

To the teacher: Have students listen as you read group 1, then pairs of words from both group. After that have them mimic these words in the same order.

1. Depressor Consonants
(bh, hh, d, dl, g, v, z)

[- -]

kú**bh**òngà

kú**bh**èrà

kú**hh**ùlà

lídàdà

índlòvù

lógwàjà

sívàlò

lízèmbè

2. Non-depressor Consonants

[- \ -]

kúbòngà

kúbàlà

kúhòbà

lítùbà

síkhòvà

ínyòní

síbòngò

ínsiphò

P-3

To the student: The effect of depressor consonants on a high tone is actually much more noticeable; the combination of low tone (inherent in depressor consonants) and high tone gives a rising pitch. Listen for this rising pitch the following.

To the teacher: Have students listen as you read group 1, and then pairs of words from both groups. After that have them mimic these words in the same order.

1. Depressor Consonants2. Non-depressor Consonants

[- ' -]

[- - -]

kúbhúkà

kúbukà

kúbhólà

kúbónà

l'fháshì

l'fhánsì

kúnggénà

kúthénà

kúvúkà

kwémúkà

l'jázì

l'wáshì

l'fúkù

sítúlò

l'fbhándè

sípúnù

l'fbhántjì

l'pípi

l'fbhángè

l'pósì

l'fhékè

l'fhyà

sívándzè

l'ísáhà

Test-1

Give Test-1, found on page 41-4

Test-1

Follow the usual procedures in giving this test.

Write bh or hh in the spaces below; also write in a high (´) or low (`) tone on the vowel, remembering that a depressor consonant lowers the pitch of the following tone.

1. kú__emà
2. kú__emà
3. kú__obà
4. kú__obà
5. kú__ulà
6. kú__uzà
7. kú__ukà
8. kú__olà
9. kú__emà
10. lǀ__antjǀ
11. lǀ__ekè
12. ló__eyà

Write b, bh, h, or hh in the spaces below; also write in the tone on the vowel remembering that a depressor consonant (bh, hh) lowers the pitch of the following vowel.

13. kú__ukà
14. kú__ukà
15. kú__olà
16. kú__onà
17. lǀ__ansǀ
18. lǀ__ashǀ
19. kú__ongà
20. kú__ongà
21. kú__obà
22. kú__ulà
23. lǀ__ekè

1. kúbhèmà
2. kúhhèmà
3. kúbhòbà
4. kúhhòbà
5. kúhhùlà
6. kúbhùzà
7. kúbhúkà
8. kúbhólà
9. kúbhèmà
10. lǀbhántjǀ
11. lǀhhékè
12. lóhhèyà

Fold to here.

13. kúbúkà
14. kúbhúkà
15. kúbhólà
16. kúbónà
17. lǀhǀansǀ
18. lǀhháshǀ
19. kúbòngà
20. kúbhòngà
21. kúhòbà
22. kúhhùlà
23. lǀhhékǀ

Cycle 42 Who do you room (live) with?

M-1

hlala	Ùhlàlà nàbàní?	sit; live	Who do you room (lit: live) with?
fundza	Ùfúndzà -----?	study; read	
sebenta	Ùsébéntà -----?	work	

M-2

Peter	Ngìhlàlà nàPeter	I room with Peter.
Mary Doka	-----Mary Doka.	
Peter naJohn	-----Peter náJohn.	
[]	-----[].	

C-1

Ask each student who his roommate(s) are?

T: U[hhlala] nabani?
S: Ngi[hhlala] na[Peter].

M-3

hlala	Ngìhlàlà ngědvà.	dwelt, live	I'm living alone.
sebenta	Ngìsébéntà -----.	work	
hamba	Ngìhámà -----.	go, walk	

M-4

hlala	Ùhlàlà nàbàní?	Who do you room with?
sebenta	Ùsébéntà -----?	
hamba	Ùhámà -----?	

C-2

A: U[hhlala] nabani?
B: Ngi[hhlala] ngedva.

M-5

hlala	[Peter] úhíálà nàbàní?	sit; live	Who does Peter live with?
khuluma	----- úkhúlúma -----?	talk to	
fundza	----- úfúndzà -----?	study; read	
sebenta	----- úsébéntà -----?	work	

M-6

hlala	[Peter] úhlálà yědvà.	Peter lives alone.
fundza	----- úfúndzà -----.	
hamba	----- úhámhá -----.	
khuluma	----- úkhúlúma -----.	

C-3

- A: [Peter] u{hlala} nabani?
 B: U{hlala} yedva.

M-7

edolobheni	Úyà nàbàní édólóbhèní?	to town	Who are you going to with?
eposini	----- -- épósini?	to the post office	
esikolweni	----- ésíkolwèní?	to school	
esitolo	----- ésitólò?	to the store	

C-4

To the student: Ask one of the questions in M-5 of at least different people during the next 24 hours.

- A: Uyaphi?
 B: Ngiya [edolobheni]
 A: Uhamba nabani?
 B: Ngihamba na[thishela wami].

TO THE STUDENT:

Another answer used frequently in Swaziland to the question in C-1 is:

Ngihlala ka[Mamba]. I live at [Mamba]'s.

In M-7 one can also say: Ngiya ka[Mamba] or Ngiya ka[Jones], meaning, "I'm going to Mamba's place" or "Jones' place." In earlier cycles you learned to use ka- as the locative prefix (instead of e-) with certain of Swaziland's towns; for example, kaManzini literally means "at Manzini's place."

Cycle 43 Gududu!

This vocabulary game, played by Swazi children, may be used at this point in the course for practicing the tone patterns of nouns, or it may be used at later points for diversion from the humdrum and tedium of regular classroom activities.

M-1

Use pictures to introduce and practice the following.

inyôkà	snake
imphîsî	hyena
inyôsi	bee
imphâkâ	wild grey cat (also a rude person)
inyâtshî	Cape buffalo

C-1

T: Gududu!

S: [inyâtshî]

Continue until the student has exhausted his animal vocabulary or he can no longer keep up with the pace and rhythm of the game. The correct tones must be used, or the student is eliminated.

Other animal names may be added here if time and the skill of students permits:

inkûnzî (bull), inkhâbî (ox), inhlâtfû (python).

M-2

Use pictures to introduce and practice the following.

imphâlâ	impala
sibânkwa	lizard
inkhômô	cow

C-2

T: Gududu!

S: [imphâlâ]

C-3

Combine C-1 and C-2, making certain that the correct tones are used.

M-3

Use pictures to introduce and practice the following.

indlovu	elephant
ingwenya	crocodile
logwaja	rabbit

C-4

T: Gududu.

S: [indlovu]
etc.

C-5

Combine C-3 and C-4.

M-4

ldada	duck
lohlaya	hawk
* * *	
inyoni	bird
ltuba	dove
sikhova	owl
lilandza	tick-bird

C-6

T: Brrr!

S: [inyoni]
etc.

C-7

Combine C-4 and C-6.

E-11. high-low-low

inyòni (bird)
 lftùbà (dove)
 lflàndzà (tick-bird)
 síkhòvā (owl)
 mpùnzi (duiker)

2. high-fall-low

inyôkà (snake)
 mphîsi (hyena)
 mphâkà (wild cat)
 inyôsi (bee)
 inkûnzi (bull)

E-21. high-fall-low

inyôkà (snake)
 mphîsi (hyena)
 mphâkà (wild cat)
 inkûnzi (bull)

2. high-fall-high

lfcâcā (skunk)
 lúwêtf (eagle)
 lftshāngā (thigh)

3. high-low-high

inkhômó (cow)
 mphâlā (impala)
 síbānkvá (lizard)
 fntshînf (otter)

E-3

Note that group 2 differs from group 1 in that the words in this group have a depressor consonant in the second syllable, which affects the low tone on this syllable:

inyòni	lfdàdā
[- \ -]	[- _ -]

1. high-low-low

inyòni (bird)
 lftùbā (dove)
 síkhòvā (owl)
 lflàndzā (tick-bird)
 mpùnzi (duiker)

2. high-low-low

lfdàdā (duck)
 lôhhòyā (hawk)
 fndlòvū (elephant)
 fnggwènyā (crocodile)
 lôgwājā (rabbit)

TO THE STUDENT:

Swazi children (such as herdboys out on the veld) play a word game in which the object is to name a wild animal each time the person who is 'it' says "Gududu!" Failure to name an animal immediately after the signal (Gududu!) without hesitation, means that one is "out" of the game. "Gududu" is the sound an animal makes when it starts up (as a result of being startled by an intruder). This word belongs to a special class of "sound" words called ideophones (discussed in more detail in a later cycle).

This game is also played with the ideophone "Brrr!" used as a signal to demand the naming of a bird. "Brrr!" is the sound a bird makes when it is flushed from its hiding place.

The nouns in this cycle have been grouped according to their tone patterns. Concentrate on an accurate production of the tones during the class; do not make any special effort to remember these nouns (and their meanings) or to use them in order contexts.

Cycle 44 We and you (pl)

M-1

<u>Teacher</u>	<u>Response</u>
Uphumaphi?	Niphumaphi? (Where are you-pl coming from?)
Uyaphi?	Niyaphi?
Uhlalaphi?	Nihlalaphi? (Where do you-pl live?)
Usebentaphi?	Nisebentaphi?

M-2

<u>Teacher</u>	<u>Response</u>
Ngiphuma ehhovisi.	Siphuma ehhovisi. (We are coming from the office?)
Ngiya -----.	Siya -----.
Ngisebenta -----.	Sisebenta -----.
* * * * *	
Ngihlala eKent Hall.	Sihlala eKent Hall.
----- { }.	----- { }.

C-1

T: Ni{hlala}phi?

S: (answering for group) Si{hlala} e{Kent Hall.}

M-3

<u>Teacher</u>	<u>Response</u>
Sawubona.	Sanibona.
Unjani?	Ninjani?
Sibona wena.	Sibona <u>nine</u> .
Sala kahle.	Salani kahle.
Hamba kahle.	Hambani kahle.
* * * * *	
Ngisckhona.	Sisckhona.
Ngingeve nine.	Singeve nine.

C-2

- A: Sanibona.
 B: Sanibona. Ninjani?
 A: Sisekhona. Singeva nine.
 B: Sisekhona. Niphumaphi?
 A: Siphuma [ehhovisi]. Nine-ke?
 B: Tshine siphuma [eposini]. Niyaphi?
 A: Siya [ekhaya]? Nine-ke?
 B: Natshi siya [ekhaya].

M-4

<u>Teacher</u>	<u>Response</u>
Ufunani?	Nifunani?
* * * * *	
Ngifuna likhofi.	Sifuna likhofi. (We want coffee.)
----- litiya.	----- litiya.
----- lubisi.	----- lubisi.
----- inamanedi.	----- inamanedi. (We want cold drinks.)
----- bhiya.	----- bhiya. (We want beer.)
----- tjwala.	----- tjwala. (We want beer.)
----- ink'antini.	----- ink'antini (We want cold whisky, brandy.)

C-3

- T: Nifunani?
 S₁: Sifuna [likhofi.]
 S₂: Mine ngifuna [litiya].
 S₃: Nami. Me too.
 S₄: Mine ngifuna [inamanedi].
 S₅: Mine noma yini. For me, anything.

M-4

<u>Teacher</u>	<u>Response</u>
Sawubona Jones.	Sanibona boSmith. (Hello Smiths.)
----- Mamba.	----- boMamba. (Hello Mambas.)
----- [].	----- bo[].
* * * * *	
Sanibona bhuti.	Sanibona bohuti. (Hello brothers.)
----- sisi.	----- bosisi. (Hello sisters.)
----- wena wekunene.	----- bekunene. (Hello sirs/ mesdames.)

C-4

- A: Sanibona bo[sisi].
B: Yebo, sibona nine bo[bhuti].

M-5

<u>Teacher</u>	<u>Response</u>
Ungubani?	Nibobani?
Ngimi.	Ngitshi.
Nguwe ungubani?	Ngini nibobani?
NginguPeter.	SiboPeter naJohn.
-----[].	----[] --[].
Nggena	Nggenani.
Uvuka njani?	Nivuka njani?
Ngiyavuka.	Siyavuka.
Ngingeva wena.	Singeva nine.
Nami ngiyavuka.	Natshi siyavuka.

C-5

- A: (Knocks at the door of B).
B: (Hearing that there is more than one person)
Nibobani?
A: Ngitshi
B: Ngini nibobani?

A: Sibob[Peter] na[John].

Or: Ngu[Peter] na[John].

B: Nggenani. (as they enter) Nivukanjani?

A: Siyavuka. Singeva ninc.

B: Natshi siyavuka.

Cycle 45 Rising tone

M-1

To the student: In cycle 41 you learned how depressor consonants (bh, hh, d, v, etc.) affect the pitch of the tone which comes after the consonant. In this cycle you will hear how the depressor consonants change the tone of the vowel which comes before the consonant. In earlier cycles (25, 31, 37) you learned that the prefixing of a low tone to a noun to form the copula construction results in the high tone of the NP (noun prefix) being pushed over to the next syllable. The depressor consonants block this movement of the high tone, so that a sequence of a low plus a high tone remains on the NP; this is realized as a rising glide:

<u>noun</u>	<u>copula construction</u>
indvòdzà (man)	Yindvòdza (it's a man)
inggòmə (song)	Yinggòmə (it's a song)
sívàlò (door)	Sívàlā (it's a door)

To the teacher: 1) Give a "same-different" drill, using words from both groups below:

T: sívàlò, Sívàlò
 S: different
 T: lízèmbè, lízèmbè
 S: same
 etc.

- 2) Have students listen as you read group 2.
 3) Have students listen as you read pairs of words from both groups. (Do not attempt to teach the meaning of these words.)

P-1

- | | |
|---|---|
| 1. <u>high tone (on the first syllable)</u> | 2. <u>rising tone on the first syllable</u> |
| indvòdzà | Yindvòdzà. |
| inggòmə | Yinggòmə. |
| inggùbb | Yinggùbb. |
| indlèlā | Yindlèlā. |
| sívàlò | Sívàlò. |
| sígcòkò | Sígcòkò. |

sídlàdlà	Sídlàdlà.
lízèmbè	Lízèmbè.
lídlàdà	Lídlàdà.
lídvòlò	Lídvòlò.
lúvəlò	Lúvəlò.

C-1

Have students respond with "high" or "rising."

T: [Sívəlò.]

S: ["rising"]

Test-1

Give Test-1, found on page 45-5.

P-2

Have students mimic the following. (Do not teach the meaning of these words.)

1. noun (with high tone on the first syllable)

lídlàdà
sívəlò
lúvəlò
lízèmbè
ínggòmà
ínggùbò
índvòdzà

2. Copula (with rising tone on the first syllable)

Lídlàdà.
Sívəlò.
Lúvəlò.
Lízèmbè.
Yínggòmà.
Yínggùbò.
Yíndvòdzà.

* * * * *

líbhòdó
líbhùkó
líjàhà

Líbhòdó.
Líbhùkó.
Líjàhà.

lɪjɛzɪ
 lɪdvɔŋɡá
 ɪhhɔntɪɪ
 ɪndzɛbɛ

Lɪjɛzɪ.
 Lɪdvɔŋɡá.
 Yɪhhɔntɪɪ.
 Yɪndzɛbɛ.

Test-2

Give Test-2, found on page 45-6

P-3

Have students mimic the following. (Do not teach the meaning of the words.)

1. noun (with high tone on the first syllable)

lɪBhɔnù
 lɪɡámà
 lɪjɛlè
 ɪndzâvɔ
 ɪmbɔtɪ
 ɪmbɪlâ
 ɪmvɔlâ

2. Copula (with rising tone on the first syllable)

LɪBhɔnù.
 Lɪɡámà.
 Lɪjɛlè.
 Yɪndzâvɔ.
 Yɪmbɔtɪ.
 Yɪmbɪlâ.
 Yɪmvɔlâ.

C-2

Have students respond with "high" or "low."

T: {lɪBhɔnù}

S: {"high"}

TO THE TEACHER:

The rising glides will be difficult for some of your students to hear. This is partly due to the shortness (in time) of these rises. It may help some students to hear a pitch rise which has a longer duration. The copula form of the following words has a longer pitch rise, due to the fact that there is actually a low-high sequence on two closely-knit syllables: ù-á- (/m/ is

syllabic in these words; that is, it always has its own tone and it has the "beat" which is usually associated with a syllable). This low-high sequence on ùm- is actually a long pitch rise, and students should be able to hear it (especially in comparison to the high level pitch in the nouns of group 1).

1. noun (high level pitch
on first two syllables)

úmhlobbò

úmphèkì

úmlim'i

úmlùngù

úmlùmbì

úmlòmò

úmlèntò

úmfùlà

2. copula

Ngúmhlobbò.

Ngúmphèkì.

Ngúmlim'i.

Ngúmlùngù.

Ngúmlùmbì.

Ngúmlòmò.

Ngúmlèntò.

Ngúmfùlà.

Test-1 (' ' ' / ' ' ')

Read 1-10 as a "same-different" drill; each pair may be repeated, if necessary. Follow the usual procedures in giving 11-23.

Instructions:

A pair of words will be given in 1-10; determine if they are the "same" or "different" and indicate your decision by underlining the correct answer. The differences will be on the first syllable.

1. same different
2. same different
3. same different
4. same different
5. same different
6. same different
7. same different
8. same different
9. same different
10. same different

Instructions:

Write in the first syllable with it's tone (' or ').

11. ____dàdà.
12. ____dàdà
13. ____dvòdzà.
14. ____gòmà.
15. ____vàlò.
16. ____vàlò
17. ____zèmbè.
18. ____zèmbè
19. ____d1è1à.
20. ____d1è1à.
21. ____vàlò
22. ____vàlò.
23. ____gùbbò.

1. Sívàlò. Sívàlò. same
2. Lídàdà. Lídàdà. same
3. l1dàdà, Lídàdà. different
4. s1vàlò, Sívàlò. different
5. lóhhèyà, lóhhèyà same
6. sígèkò, Sígèkò. different
7. índvòdzà, Yíndvòdzà. different
8. ínggùbbò, ínggùbbò. same
9. ínggùbbò. Yínggùbbò. different
10. l1zèmbè, Lízèmbè. different

Fold to here

11. Lídàdà.
12. l1dàdà
13. Yíndvòdzà.
14. Yínggòmà.
15. Sívàlò.
16. s1vàlò
17. Lízèmbè.
18. l1zèmbè
19. Yínd1è1à.
20. Yínd1è1à.
21. lóvàlò.
22. Lúvàlò.
23. Yínggùbbò.

Test-2 (' ' / ' ')

Read 1-10 as a "same-different" drill; each pair may be repeated, if necessary. BE CAREFUL NOT TO DROP THE FINAL HIGH TONE ON THE SECOND MEMBER OF EACH PAIR. Follow the usual procedures in giving 11-22.

Instructions:

A pair of words will be given in 1-10; determine if they are the "same" or "different" and indicate your decision by underlining the correct answer. The differences will be on the first syllable.

1. same different
2. same different
3. same different
4. same different
5. same different
6. same different
7. same different
8. same different
9. same different
10. same different

Instructions:

Write in the first syllable, with it's tone (' or ~).

11. ____bhòdó.
12. ____jèzí
13. ____jèzí.
14. ____bhùkú
15. ____jàhá
16. ____jàhá.
17. ____dvòngá.
18. ____dzèbé.
19. ____bhòntjǃ.
20. ____hhòntjǃ
21. ____bhùkú
22. ____bhùkú.

1. Lǐbhòdó. Lǐbhòdó. same
2. lǐbhòdó, Lǐbhòdó. different
3. lǐbhòdó, lǐbhòdó. same
4. Lǐbhùkú. Lǐbhùkú. same
5. lǐbhùkú, Lǐbhùkú. different
6. lǐjàhá, Lǐjàhá. different
7. fǐhhòntjǃ, Yǐhhòntjǃ. different
8. fǐndzèbé, fǐndzèbé. same
9. Yǐndzèbé, Yǐndzèbé. same
10. lǐjèzí, Lǐjèzí. different

Fold to here

11. Lǐbhòdó.
12. lǐjèzí
13. Lǐjèzí.
14. lǐbhùkú
15. lǐjàhá
16. Lǐjàhá.
17. Lǔdvòngá.
18. Yǐndzèbé.
19. Yǐhhòntjǃ.
20. fǐhhòntjǃ
21. lǐbhùkú
22. Lǐbhùkú.

Cycle 46 By the way, are you a Catholic?

M-1

<u>Teacher</u>	<u>Response 1</u>	<u>Response 2</u>
UliBhunu yini wena? (Are you a Boer/Afrikaaner?)		Angisilo (I am not one.)
UliSwati yini wena? (Are you a Swazi?)	Ngingilo. (I'm one.)	Angisilo.
UngumSutfu yini wena? (Are you a Mosotho?)		Angisiye.
UliKula yini wena? (Are you an Indian?)		Angisilo.
UliMelika yini wena? (Are you an American?)	Ngingilo.	Angisilo.
UliNggisi yini wena? (Are you an Englishman?)		Angisilo.
Ulivolontiya yini wena? (Are you a volunteer?)	Ngingilo.	
Ungumlunbi yini wena? (Are you a white man?)	Nginguye.	Angisiye.
Ungumuntfu yini wena? (Are you a black man?)	Nginguye.	Angisiye.

C-1

T: Uli[Melika] yini wena?

S: Ngi[ngilo].
Or: Angisi[lo].

C-2

T: U[liBhunu] yini wena?

S: Cha, angisi[lo].

T: Uyini?

What are you?

S: Ngi[liMelika].

<u>M-2</u>	<u>Teacher</u>	<u>Response 1</u>	<u>Response 2</u>
	Angitshi ulikholwa leLoma wena? (By the way, are you a Catholic (lit: of Rome)?)	Ngingilo.	Angisilo.
	Angitshi ulikholwa leWeseli wena? (-----a Methodist?)	-----.	-----.
	Angitshi ulikholwa leSheshi wena (-----an Anglican?)	-----.	-----.

Angitshi ulikholwa leMelika wena?
(-----a Nazarene?)

Ngingilo. Angisilo.

Angitshi ulikholwa leZiyoni wena?
(-----a Zionist?)

-----, -----.

C-3

T: Angitshi ulikholwa [leLoma] wena?

S: Ngingilo.
Or: Angisilo.

* * * * *

T: Ukholwaphi?

Where do you worship
(lit: believe)?

S: [EWeseli].

M-3

Teacher

Response

Mine angisilo liMelika.

Wena awusilo liMelika. (You are
not an American.)

----- liBhunu.

Wena awusilo liBhunu.

----- livolontiya.

Wena awusilo livolontiya.

Mine angisiye umfana.

Wena awusiye umfana.

----- umfati.

Wena awusiye umfati.

Mine angisiyo intfombatana.

Wena awusiyo intfombatana.

----- indvodza.

Wena awusiyo indvodza.

C-4

T: Mine angisilo [liMelika],
kodva wena [uliMelika].

Me, I'm not an American,
but you, you're an American.

Mine ngi[liSwati],
kodva wena awusilo [liSwati].

Mine angisilo [liBhunu],
nawe awusilo [liBhunu].

C-5

A: U[liBhunu] yini wena?

B: Cha, angisi[lo].

A: Awusi[lo]? Uyini?

B: Ngi[liMelika].

C-6

T: [Sukuma] [Dole].

[Doke]: (Stands.)

T: (to Doke) Wena awusiye [Dole].

[Doke]: Hho-o, usho [Dole]. Cha, angisiye.

C-7

A: Sawubona [Miller]. Angitshi?

Greetings [Miller]. That's
right, isn't it?

B: Cha! Angisiye [Miller].

A: Awusiye [Miller]? Cola [babe].

B: Akunandzaba.

Cycle 47 A watch // It's a watch

M-1

To the student: In cycles 17, 25, and 31 you practiced the copula form of three tone groups of nouns:

	<u>noun</u>	<u>copula</u>
high-fall-low	sikhwâââ	sikhwâââ.
high-low-high	lîkhôfî	lîkhôfî.
high-low-low	însîphô	Yînsîphô.

All of these have a low tone on the NP for the copula construction. A fourth tone group has a short rising tone on the NP:

high-high-low	lîswîdî	Lîswîdî.
---------------	---------	----------

This rising tone is the same as the rising tones in cycle 45: it results from the combination of a low tone (from the copula) and a high tone (from the NP) before a depressor consonant (which blocks the high tone from being pushed over to the next syllable by the low tone of the copula); in the case of this fourth tone group the non-depressor consonants act as if they were depressor consonants in that they prevent the high tone from being pushed over; (they do not, however, depress the tone following, as do the depressor consonants).

To the teacher: Students have been introduced to the meaning of the following words, but they have not practiced the copula form. In practicing the following, make sure that students pronounce the rising tone of the copula correctly. Response 1 may also be used as a stimulus for eliciting Response 2:

<u>Teacher (using Response 1)</u>	<u>Response 2</u>
Lîswîdî.	Lěîî lîswîdî.

<u>Teacher</u>	<u>Response 1</u>	<u>Response 2</u>
lîswîdî	Lîswîdî.	Lěîî lîswîdî.
lîk'ámò	Lîk'ámò.	Lěîî lîk'ámò.
sítúlb	Sítúlb.	Lěsî sítúlb.
sikhfya	Sikhfya.	Lěsî sikhfya.
síbúkò	Síbúkò.	Lěsî síbúkò.
lîpósî	Lîpósî.	Lěîî lîpósî.
lîtfya	Lîtfya.	Lěîî lîtfya.

lúswáyì	Lúswáyì.	Lǒlù lúswáyì.
sípúnù	Sípúnù.	Lěsì súpúnù.
sípékè	Sípékè.	Lěsì súpékè.
sík'ólwà	Sík'ólwà.	Lěsì sák'ólwà.
yínlókò	Yínlókò.	Lěná yínlókò.
yíshókì	Yíshókì.	Lěná yíshókì.

Test-1

Give Test-1, found on page 47-4.

M-2

Use pictures of objects to introduce the following.

<u>Teacher</u>	<u>Response</u>
Lěli lík'atì.	Lík'atì. (It's a cat.)
---- líshídì.	Líshídì. (It's a sheet.)
---- lípípì.	Lípípì. (It's a pipe.)
---- líkhékhè.	Líkhékhè. (It's a cake.)
Lěsì sífúndvò.	Sífúndvò. (It's a lesson.)
---- sātísò.	Sātísò. (It's a notice.)

C-1

T: Loku yini?

What is this?

S: [Lípípì.]

C-2

A: Lókù yíní?

B: [Lípípì.]

C: Àkùsìlò lípípì lěli.
[Líshídì lěli].

C-3

A: Lè{lfpfpi}

B: [Lamf].

Test-2

Give Test-2, found on page 47-

Test-1 (' ' ' / ' ' ')

Follow the usual procedures in giving this test.

Instructions:

Write the omitted syllable with its tone (' or ') in the spaces below.

- | | |
|-----------------------|---------------------|
| 1. ____swidì. | 1. Lĩswidì. |
| 2. ____swidì. | 2. lĩswidì |
| 3. ____túlò | 3. sítúlò |
| 4. ____túlò. | 4. Sítúlò. |
| 5. ____khiyà. | 5. Sĩkhiyà. |
| 6. ____búkò. | 6. Sĩbúkò. |
| 7. ____búkò | 7. sībúkò |
| 8. ____tíyà | 8. lītíyà |
| 9. ____tíyà. | 9. Lītíyà. |
| 10. ____swáyì. | 10. Lũswáyì. |
| 11. ____k'ámò. | 11. Lĩk'ámò. |
| 12. ____púnù | 12. sípúnù |
| 13. ____púnù. | 13. Sípúnù. |
| 14. ____hlókò. | 14. Yĩnhlókò. |
| 15. ____hlókò. | 15. ínhlókò |
| 16. ____k'ólwà. | 16. Sĩk'ólwà. |
| 17. ____k'ólwà | 17. sík'ólwà |
| 18. Lěli ____swidì. | 18. Lěli lĩswidì. |
| 19. Lěsi ____túlò. | 19. Lěsi sítúlò. |
| 20. Ngìphé ____khiyà. | 20. Ngìphé sikhíyà. |
| 21. Ngìphé ____swáyì. | 21. Ngìphé lúswáyì. |
| 22. Lěná ____shókò. | 22. Lěná yĩshókì. |
| 23. Lěli ____tíyà. | 23. Lěli lětíyà. |

Fold to here

Test-2

Follow the usual procedures in giving this test.

Instructions:

Write the omitted syllable with its tone (' or ~) in the spaces below.

1. ___ndvòdzà
2. ___dvòdzà
3. ___vàlò
4. ___vàlò.
5. ___swídì.
6. ___túlò.
7. ___túlò
8. ___jèzí.
9. ___bhòdó.
10. ___bhòdó
11. ___pòsì.
12. ___tíyà
13. ___tíyà.
14. ___swáyì.
15. ___khíyà

Some of the following will have low tone (`) on the omitted syllable, in addition to high and rise (' and ~).

16. ___bôngò.
17. ___vàlò.
18. ___dlàdlà.
19. ___khwâmà
20. ___khòffí
21. ___swídì.
22. ___bîsì.
23. ___khòffí.
24. ___k'ámò.

1. Yíndvòdzà.
2. índvòdzà
3. sívàlò
4. Sívàlò.
5. Líswídì.
6. Sítúlò.
7. sítúlò
8. Líjèzí.
9. Líbhòdó.
10. líbhòdó
11. Lípòsì.
12. lítíyà
13. Lítíyà.
14. Lúswáyì.
15. síkhíyà

Fold to here

16. Sìbôngò.
17. Sívàlò.
18. Sídldlà.
19. Sìkhwâmà.
20. líkhòffí
21. Líswídì.
22. Lùbîsì.
23. Líkhòffí.
24. Lí' 'nò.

Cycle 48 What place is on the other side of the river?
(Preceded by U.S. 42)

H-1

Use the map on page 48-4.

T: Lapha kukaManzini. Here is Manzini.
-----kuMatshapha.
-----kaLobamba.
-----kaZambodze.

C-1

T: Lapha kukuphi?
Or: Kukuphi lapha?
S: Ku[kaManzini].

C-2

Have students ask for the identification of various places on the map on page 48-4.

S: Yini-le?
Or: Loku yini? What is this?
T: [Yinsini].

C-3

Have students ask for the identification of various buildings on the map on page 48-4.

S: Yini lendlu?
T: [Ligalaj?]

H-2

lapha	Kukuphi	lapha?	What is this here (place)?
kulendlu	-----	kulendlu?	What is this building?
kulenzawo	-----	kulenzawo?	What is this place?

C-4

S: Kukuphi [kulendlu]?

T: Ku[segalaji].

M-3

kwalentshaba	Kukuphi ngale	kwalentshaba?	What (place) is on the other side of this mountain?
kwalelihlatshi	-----	kwalelihlatshi?	What (place) is on the other side of this forest?
kwalensimi	-----	kwalensimi?	What (place) is on the other side of this field?
kwalomfula	-----	kwalomfula?	What (place) is on the other side of this river?
kwakaLobamba	-----	kwakaLobamba?	What (place) is on the other side of Lobamba?
kwakuMatshapha	-----	kwakuMatshapha?	What (place) is on the other side of Matsapa?

C-5

S: Kukuphi ngale kwale[lihlatshi]?

T: Ku[seBhunya].

C-6

(In car at point A on the map on page 48-4.)

S: Kukuphi ngale kwalentshaba?

T: Ngale?

On the other side?

S: Mh-m.

Yes.

T: KukaZambodze.

C-7

(In car at point A.)

S: Kukuphi ngale kwalelihlatshi?

T: KuseBhunya.

S: KuseBhunya?

T: Ngukhona.

It's there.

S: Ngiyabona.

C-8

(In car at point B.)

S: Kukuphi ngale kwalomfula?

T: Kuphi?

Where?

S: Ngale kwalomfula.

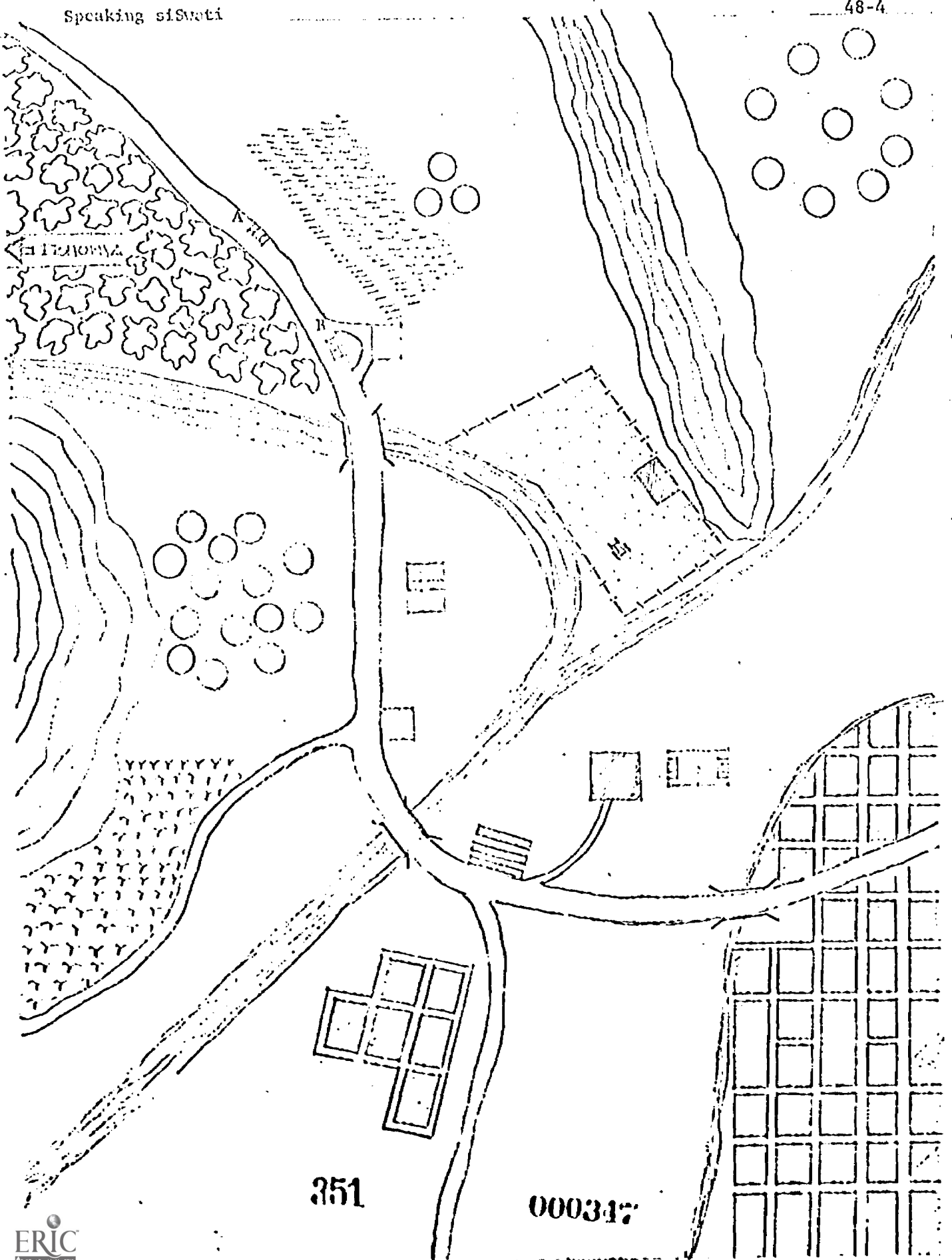
On the other side of
the river.

T: Wo-o kukaLobamba.

S: Ngiyabona.

TO THE STUDENT:

Much of your learning of siSwati will ultimately take place out of class, in your informal contacts with Swazis. Being able to ask a lot of questions will make this very much easier. This cycle has a number of questions that you can use immediately (and eventually in Swaziland) as you travel about with Swazis.



Cycle 49 Do you want a siSwati name?

The following name-giving ceremony contains a number of vocabulary items and grammar points that are unfamiliar to the student. For the purposes of the name-giving ceremony it is necessary for each student to memorize the students' responses and be able to give them at the appropriate time; however, it is not necessary to practice or learn these new vocabulary items and grammar points in terms of possible application in other situations.

Teach this dialogue as follows:

- A. Read the entire dialogue while the students listen with their books open.
- B. Read the entire dialogue again, having the students repeat after you the student responses.
- C. Read the dialogue again, taking the teacher's part, while the students take their part.
- D. Have students close their books, and attempt to give their responses from memory. If they cannot do this immediately, divide the dialogue into two or more parts and work on each part separately.

- | | |
|--|---|
| T: (reading from his book) Libito lakho ngubani? | What is your name? |
| S: Libito lami ngu[Mary]. | My name is [Mary]. |
| T: Libito lakho lesiSwati ngubani?
Or: LesiSwati-ke lona? | What is your siSwati name?
The siSwati one? |
| S: Ngite. | I don't have one. |
| T: Uyalifuna yini libito lesiSwati? | Do you want a siSwati name? |
| S: Ngiyalifuna. | I want it. |
| T: Kusukela lamuhla libito lakho lesiSwati ngu[Dumisa], ulikhumbule. | From today your siSwati name [Dumisa], remember it. |
| S: Ngiyabonga. | Thank you. |
| T: Libito lakho sengubani? | What is your name now? |
| S: Libito lami sengu[Dumisa]. | My name is now [Dumisa]. |

T: Batjelo bonkhe.

Tell it to everybody.

S: (turns and faces the audience)
Libito lami ngu[Dumisa].

My name is [Dumisa].

T: Hamba nalo-ke uyeSwatini.

Take it with you to Swaziland.

S: Kutawuba njalo.

It will be so.

M-1

lesiSwati	Libito lakho lesiSwati ngubani?	in siSwati	What is your name in siSwati?
lesiNggisi	----- lesiNggisi -----?	in English	
lelinye	----- lelinye -----?	other	What is your other name?

C-1

A: Libito lakho[lesiSwati] ngubani?

B: Ngu[Mandla].

C-2

T: Libito lakho [lesiNggisi] ngubani?

S: Ngu[Peter].

T: Libito lakho [lelinye] ngubani?
Or: [Lelinye]-ke?

S: Ngu[Mandla].

M-2

Introduce this phase by giving the following monolog.

T: Ngingu[David].	I'm [David].
LesiNggisi. Uyeva?	That's in English. Do you understand?
Lelinye ngu[Themba].	The other one is [Themba].
Ngu[Themba] libito lami lelinye	My other name is Themba.

Mandla Libito lami lelinye nguMandla. My other name is Mandla.
 Thoko ----- nguThoko
 [] ----- ngu[].

C-3

T: Libito lakho ngubani?

S: Ngu[Peter]. [Lelinye] ngu[Mandla].

Also use lesiSwati in place of lelinye.

TO THE STUDENT:

The - li - in ngiyalifuna (I want it) is an object pronoun referring back to libito; the object pronoun must agree with the noun to which it refers:

<u>libito</u> :	ngiyali <u>li</u> funa
<u>situlo</u> :	ngiyasi <u>li</u> funa
<u>lubisi</u> :	ngiyali <u>lu</u> funa
<u>incwadzi</u> :	ngiyayi <u>li</u> funa
<u>unfati</u> :	ngiyam <u>li</u> funa

TO THE LANGUAGE COORDINATOR:

This cycle is optional, and may be used earlier or later than this point in the course. The taking of a siSwati name by the students, however, is recommended, whether it be done as suggested here or otherwise. The Swazis will generally respond with surprise, amusement, and delight at discovering that a PCV has a siSwati name.

The names can be given by the Swazi teachers, or students can pick their own (see the list of libito in the appendix).

If this ceremony is followed, it is suggested that each class go through a rehearsal (during a regular class period) in preparation for a formal ceremony involving the entire training group. Ceremonial trappings may be added to the extent that you and the Swazi teachers feel so inclined (such as the teacher reading the ceremony from a book in a priestly fashion).

Cycle 50 What do you want to learn?

M-1

siSwati	Ngifuna kufundza siSwati	siSwati.	I want to learn siSwati.
siNggisi	----- siNggisi.	English	
iméyili	----- iméyili.	African checkers	

M-2

kufundzani?	Ufuna kufundzani?	learn what?	What do you want to learn?
kudlani?	----- kudlani?	eat what?	
kuyaphi?	----- kuyaphi?	go where?	
kudlaphi?	----- kudlaphi?	eat where?	

C-1

- A: Ufuna kufundzani?
 B: Ngifuna kufundza [siSwati].
 Or: [SiSwati]

M-3

eSwatini	Ngifuna kuy' eSwatini.	Swaziland	I want to go to Swaziland
eRockville	----- eRockville.	Rockville	
ekudleni	----- ekudleni.	dining hall	

C-2

- A: Ufuna kuyaphi?
 B: Ngifuna kuy' [eSwatini].
 Or: [eSwatini].

C-3

- T: Ufuna kufundzani?
 S: SiSwati. Ngifuna kuy' eSwatini.

M-4

<u>Teacher</u>	<u>Response</u>
Ngifúná kúdlá inhlànti.	Ngifúná kúdlá inhlànti-ké. (I want to eat fish then.)
----- inyama.	----- inyama-ke.
----- sinkhwa.	----- sinkhwa-ke.
----- umbila.	----- umbila-ke.

C-4

T: Ufuna kudlani?	
S: Ngifuna kudla [inyama]	
T: Cha, [inyama] kute.	No, there's no [meat].
S: Ngifuna kudla [inhlanti]-ke.	

C-5

S: Ufuna kudlani wena thishela?	
T: Ngifuna kudla [liphalihi].	I want to eat [porridge].
S: Cha, [liphalihi] kute.	
T: Ngifuna kudla [umbila]-ke.	

C-6

S: Ûfuna kudlaphi lamuhla?	Where do you want to eat today?
T: Endlini yokudlela kunani?	What is wrong with the dining hall?
S: Kute kudla.	There's no food.
T: Hhó-ò, ngifuna kudla [ethilomu]-ke.	Oh, I want to eat at the [tea-room] then.

C-7

S: Ûfuna kudlaphi lamuhla?	
T: Ngani?	Why?
S: Mine ngifuna kudla ka[Hlophe].	Me, I want to eat at Hlophe's place.
T: Nami ngifuna kudla khona.	Me too, I want to eat there.

Cycle 51 This is a nice woman.

M-1

Present the following by demonstration, using the pictures below.

T: Lona ngumfati.

This is a woman.

Nalona ngumfati.

And this is a woman.

* * * * *

Lona ngumfati lomuhle.

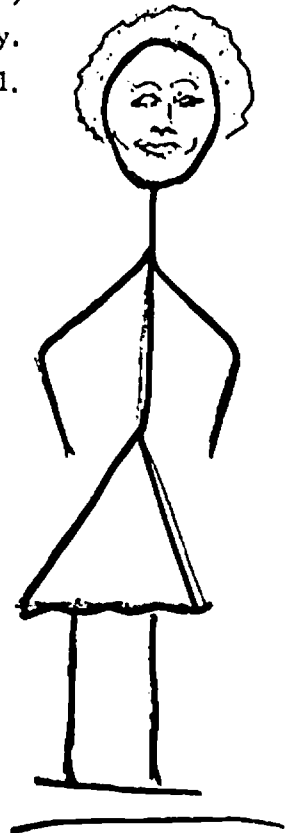
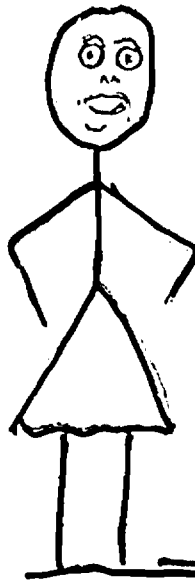
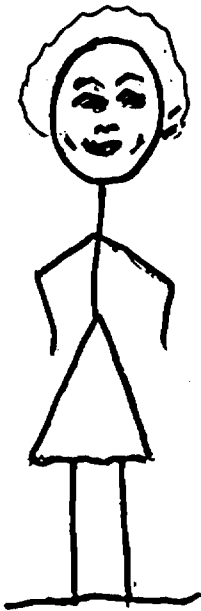
This woman is nice,

----- lomubi.

This woman is ugly.

----- lomudze.

This woman is tall.



C-1

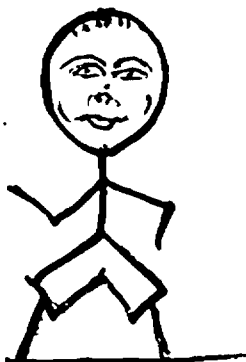
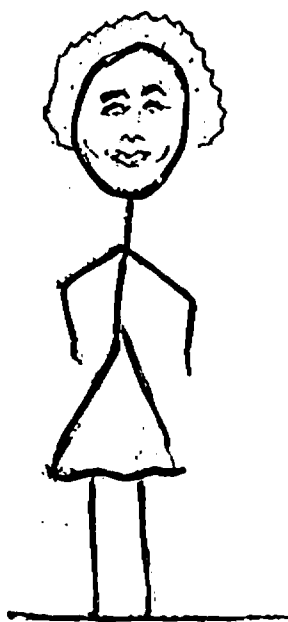
T: Ngitjengise umfati (lomuhle).

S: (Points.)

M-2

Teach the following with the pictures below.

umfati	Lona ngumfati	lomuhle,	woman	This is a nice woman.
umfana	---- ngumfana	-----,	boy	
thishela	---- nguthishela	-----,	teacher	



C-2

T: Yini lona?

S: [Ngumfati] lomuhle.

C-3

Do C-2.

T: Lona-ke.

S: [Ngumfana] lomuhle.

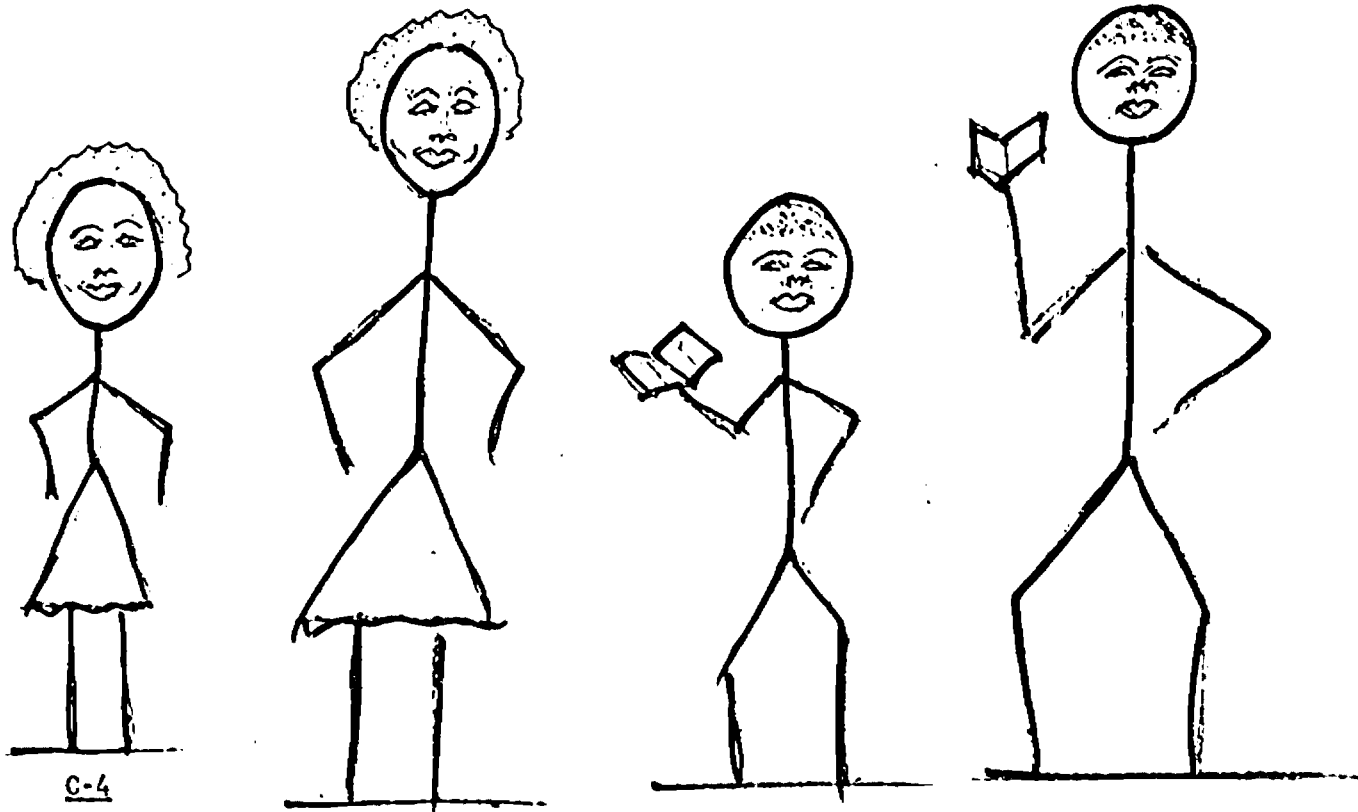
M-3

Present the following by demonstration, using the pictures below.

T: Lona ngumfati lomudze. This is a tall woman.
----- lomfisha. This is a short woman.

* * * * *

Lona nguthishela lomudze. This is a tall teacher.
----- lomfisha. This is a short teacher.



C-4

T: Ngitjengise [umfati] [lomfisha].
S: (Points.)

* * * * *

T: Ngitjengise [umfana] lomudze
S: Akekho. There isn't any.

M-4

Use a picture of the class for the following.

T: Lona ngumutfu lomuhle/lom'hle. This is a nice person.
 ----- lomudze/lom'dze. This is a tall person.
 ----- lomfisha. This is a short person.

C-5

T: Ngitjengise umutfu [lomuhle].
 S: (Points.)

M-5

Teach students to say the sentences introduced in M-1 and M-3.

C-6

Use all the pictures above.

T: Yini lena?
 S: [Nguthishela] [lomfisha].

E-1

The following is a selective listening exercise, for use in the class or the language laboratory.

<u>Teacher</u>	<u>Response 1</u>	<u>Response 2</u>
Leli lihembe lelihle.	nice	This is a nice shirt.
Leli libhande lelidze.	long	This is a long belt.
Leli likhandlela lelifisha.	short	This a short candle.
Lena yindvuku lemfisha.	short	This a short stick.
Lena yindvuku lendze.	long	This is a long stick.
Lena yindvuku lenhle.	nice	This is a nice stick.
Lena yindvuku lembi	ugly	This is an ugly stick.
Leli lihembe lelibi.	ugly	This an ugly shirt.

Cycle 52 Do you want to learn Afrikaans?

M-1

kúfúndzà	Ngífúná kúfúndzà síSwâtì kâhlé.	learn	I want to learn siSwati well.
kwâtì	----- kwâtì -----	know	
kúkhúlúmà	----- kúkhúlúmà -----	speak	
kúbhàlà	----- kúbhàlà -----	write	

M-2

síNggisì	Ùfúná kúfúndzà síNggisì yíní?	English	Do you want to learn English?
síBhùnù	----- síBhùnù -----?	Afrikaans	
síFánákálò	----- síFánákálò -----?	Fanakalo	
síTsòtsí	----- síTsòtsí -----?	Tsotsitaal	

C-1

A: Ufuna [kufundza] [síNggisì] yini?

B: Cha, ngifuna [kufundza] siSwati.

M-3

kúdlá	Ngífúná [kúdlá] inyàmà.	eat	I want to eat meat.
kútshéngà	----- [kútshéngà] -----	buy	
kúphèkà	----- [kúphèkà] -----	cook	
kúsíkà	----- [kúsíkà] -----	cut	

M-4

kúdlá	Ùfúná [kúdlá] sínkhwà yíní?	eat	Do you want to eat bread?
kútshéngà	----- [kútshéngà] -----?	buy	
kúsíkà	----- [kúsíkà] -----?	cut	

C-2

A: Ufuna [kudla] [sínkhwa] yini?

B: Cha, ngifuna [kudla] [inyama].

M-4

Note that the student must change "you" to "he" in the following.

<u>Teacher</u>	<u>Response</u>	
Ùfúná kúfúndzàní?	Úfúná kúfúndzàní?	What does he want to study?
----- kudlani?	----- kudlani?	
----- kutshengani?	----- kutshengani?	
----- kuphekani?	----- kuphekani?	
----- kusikani?	----- kusikani?	
----- kubhalani?	----- kubhalani?	
----- kukhulumani	----- kukhulumani?	

C-3

A: [David] úfuna {kufundzani}?

B: Úfuna [kufundza] [siSwati].

C-4

A: [Mary] úfuna kukhulumani?

B: Úfuna kukhuluma [siFanakalo].

C: Cha, úfuna kukhuluma [siSwati].

E-1Careful Speech

Ùfúná kúfúndzà íní?

----- kudla ini?

----- kutsenga ini?

----- kupheka ini?

----- kusika ini?

----- kubhala ini?

----- kukhuluma ini?

Normal Speech

Úfúná kúfúndzàní?

----- kudlani?

----- kutsengani?

----- kuphekani?

----- kusikani?

----- kubhalani?

----- kukhulumani?

TO THE STUDENT:

Fanakalo is a pidgin language, based largely on Zulu vocabulary, which is used extensively on the mines in South Africa by white supervisory personnel in speaking to African laborers. If you speak siSwati poorly, you may be accused of speaking Fanakalo!

Tsotsitaal is a mixture of Afrikaans and Bantu vocabulary which is used by some of the younger generation in the Bantu locations surrounding the large cities in South Africa. Literally it is "the speech of the tsotsis"; tsotsi is the name given to the toughs, thugs, hoodlums and ruggers who operate in these Bantu locations.

The question word ini? (what?) is normally used in its short form ni? and joined directly to the verb (see E-1).

Cycle 53 This is a short candle.

M-1

Bring to class the following objects: a long belt, candle, paper, and a short belt, candle, paper and box. Present M-1 by demonstration only, without repetition by the students.

T: Leli libhande lelidze.	This is a long belt.
---- likha- ----- ndlela	This is a long candle.
---- libhokisi-----.	This is a long/tall box.
---- liphepha -----.	This is a long paper.

C-1

T: Ngitjengise [libhande] lelidze.
 S: (Points.)
 T: Tshani: Leli [libhande] lelidze. Say: This is a long [belt].
 S: Leli [libhande] lelidze.

M-2

Present by demonstration and then practice with repetition by the students.

libhande	Leli libhande lelifisha.	belt	This is a short belt.
likhandlela	---- likha- ----- ndlela	candle	
libhokisi	---- libhokisi-----.	box	
liphepha	---- liphepha -----.	paper	

C-2

T: Yini lena?
 S: Leli [libhande] lelifisha

* * * * *

T: Lena-ke?
 S: [Likhandlela] lelifisha.

C-3

Repeat C-2, adding lelidze from M-1.

C-4

Have additional long and short belts, boxes, papers, and candles available for the following.

T: Ngitjengise [likhandlela] [lelidze].

S: (Points.)

T: Lelinye-ke.

Another one then.

S: (Points to another one.)

C-5

Use pictures from cycle 51 and objects from this cycle.

T: Yini lena?

Or: Ngubani lona?

Who is this?

S: [].

TO THE STUDENT:

Note the use of na- in the following:

Ngitjengise thishela lomudze nalomfisha.

Show me a teacher who is tall, and one who is short (i.e., two people).

Ngicjengise thishela lomudze, lomuhle.

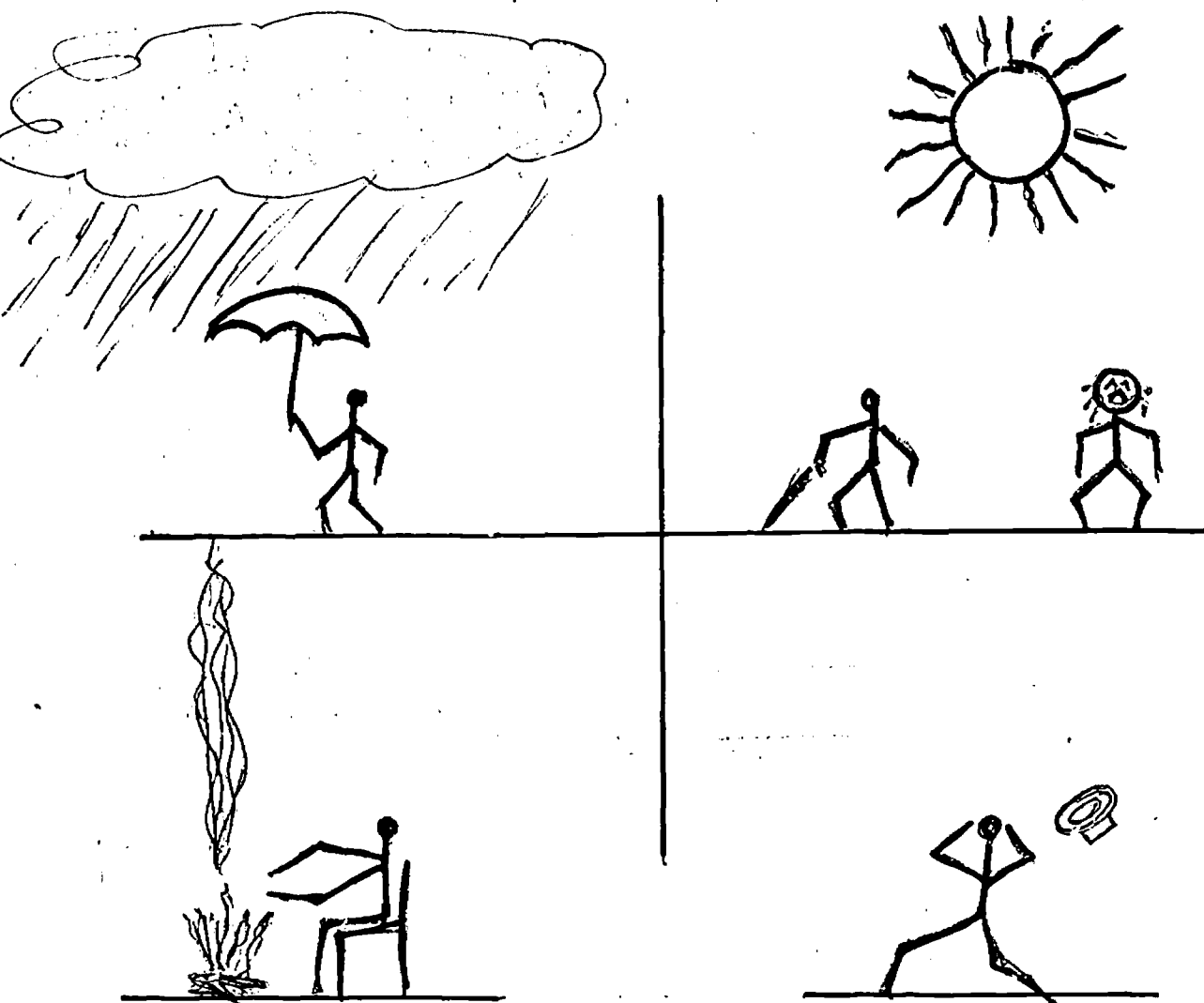
Show me a teacher who is tall and nice (i.e., a nice, tall teacher).

Cycle 54 It's hot.

M-1

Present the following, using the pictures below.

T: Liyana.	It's raining.
Libalele.	It's clear (i.e., the sun is shining.).
Kuyashisa.	It's hot.
Kumakhata.	It's cold.
Liyahhusha.	It's windy.



C-1

Give the above sentences at random, having students indicate their understanding of the phrase by pointing to the appropriate picture.

M-2

Teach students to say the sentences introduced in M-1.

C-2

T: (pointing to a picture)	Lapha kwentekani?	What's happening here?
S: [Liyana].		
T: Lapha-ke?		And here?
S: [Liyahhusha.]		
T: Lapha khona?		And here?
Or: Lapha?		
S: [Libalele.]		

M-3

Use the pictures on page 54-1 for the following.

liyahhusha Angitshi liyahhusha lapha?	It's windy here, isn't it?
liyana ----- liyana -----?	
[] ----- [] -----?	

C-3

T: Angitshi [liyahhusha] lapha?

S: Yebo, [liyahhusha].

Or: Kunjalo.

Or: Cha.

M-4

<u>Teacher</u>	<u>Response</u>
Liyahhusha.	Alihhushi.
Liyana.	Alini.
Kuyashisa.	Akushisi.
Kumakhata.	Akumakhati.

C-4

A: Angitshi [liyahhusha] lapha?

B: Cha, [alihhushi]. [Liyana.]

C-5

Ask about today's weather; ask this same question at the beginning of several subsequent days.

T: [Libalele] yini noma [liyana]?

S: [Liyana].

TO THE STUDENT:

In M-3 angitshi is used to indicate that an affirmative answer is expected, just as "isn't it?" is used in English to indicate that an affirmative answer is expected.

TO THE TEACHER:

Ask your students to take off or put on their sweaters (or coats) in subsequent class periods, according to which is appropriate at the time.

Faka [lijezi] ngoba kumakhata.

Khumula [lijezi] ngoba kuyashisa.

Cycle 55 That's a small chair.

M-1

Bring the necessary objects to class or make simple sketches for the following.

T: Lesi situlo lesikhulu; lesi situlo lesincane.

This is a large chair; this is a small chair.

---- sikhiya -----; ---- sikhiya -----.

This is a large key; this is a small key.

---- sipunu -----; ---- sipunu -----.

This is a large spoon; this is a small spoon.

---- sibuko -----; ---- sibuko -----.

This is a large mirror; this is a small mirror.

C-1

T: Ngitjengise [situlo] lesi[khulu].

S: Nasi.

M-2

Teach students say the sentences in M-1.

C-2

T: Yini lena?

S: Lesi [situlo] lesi[ncane].

M-3

Teacher

Response

Lesi situlo lesikhulu.

Lesi situlo lesikhulu.

That's a large chair.

---- sipunu -----.

---- sipunu -----.

* * * * *

Lesi situlo lesincane.

Lesi situlo lesincane.

That's a small chair.

---- sipunu -----.

---- sipunu -----.

C-4

T: Yini lena?
S: Lesi [situlo] lesi[khulu].
T: Yini leya?
S: Lesa [sipunu] lesi[ncane].

M-4

Use the objects used in cycle 53 for the following.

T: Leli libhande lelidze;	lela libhande lelifisha.	This is a long belt; this is a short belt.
---- likha- -----;	---- likha- -----.	This is a long candle; this is a short candle.
ndlela	ndlela	
---- libhokisi-----;	---- libhokisi-----.	This is a long box; this is a short box.

C-5

Repeat C-4, using the vocabulary from M-4.

M-5

Use the pictures in cycle 51 for the first part of the following; use objects for the second part.

<u>Teacher</u>	<u>Response</u>	
Lona ngumfati lom[fisha].	Loya ngumfati lom[fisha].	That is a short woman.
Lona nguthishela lomu[dze].	Loya nguthishela lomudze.	That is a tall teacher.
*	* * * *	
Lena ipenseli lem[fisha].	Leya ipenseli lem[fisha].	That is a short pencil.
Lena intshambo lem[fisha].	Leya intshambo lem[fisha].	That is a long string.
Lena ibhola len[khulu].	Leya ibhola len[khulu].	That is a big ball.

C-6

Repeat C-4, using the vocabulary from M-5.

Test-1

Give Test-1, found on page 55-4.

Test-1

Follow the usual procedures in giving this test.

Instructions:

Write the adjective prefix
in the spaces below.

1. umfati ____fisha
2. situlo ____khulu
3. thishela ____hle
4. libhande ____dze
5. sikhiya ____ncane
6. umfana ____khulu
7. ibhola ____khulu
8. ipenseli ____hle

Write the demonstrative and the
adjective prefix in the spaces below.

9. ____ sipunu ____khulu.
10. ____ libhande ____dze.
11. ____ ngumfati ____hle.
12. ____ intshambo ____fisha.
13. ____ situlo ____bi.
14. ____ ngumuntfu ____bi.
15. ____ nguthishela ____hle.

Underline the English word which
translates the adjective in the siSwati
phrase.

16. long big nice
 short small ugly
17. long big nice
 short small ugly
18. long big nice
 short small ugly
19. long big nice
 short small ugly
- long big nice
 short small ugly

1. umfati lomfisha
2. situlo lesikhulu
3. thishela lomuhle
4. libhande lelidze
5. sikhiya lesincane
6. umfana lomkhulu
7. ibhola lenkhulu
8. ipenseli lenhle

9. Lesa sipunu lesikhulu.
10. Lela libhande lelidze.
11. Loya ngumfati lomuhle.
12. Leya intshambo lenfisha.
13. Lesa situlo lesibi.
14. Loya ngumuntfu lomubi.
15. Lona nguthishela lomuhle.

16. inyoni lenkhulu
17. liduku lelihle
18. inyoka lembi
19. sitaladi lesidze
20. umSutfu lomfisha

Fold to here

Cycle 56 Who is it that talks so much?

M-1

lokhluma	Ngubani lokhluma	kakhulu?	who is talking	It's who, who talks too much.
lonatsha	lonatsha	-----?	who is drinking	
lodla	lodla	-----?	who is eating	
lofundza	lofundza	-----?	who is studying	
lohona	lohona	-----?	who is snoring	

M-2

Mary	NguMary lokhluma	kakhulu.	Mary	It's Mary who talks a lot.
John	NguJohn lonatsha	-----.	John	
Peter	NguPeter lodla	-----.	Peter	
Jane	NguJane lofundza	-----.	Jane	
[]	Ngu[] lohona	-----.		

C-1

T: Ngubani lo[khluma] kakhulu? Who is it that talks so much?
 S: Ngu[Mary] lo[khluma] kakhulu.
 Or: NguMary.

M-3

Jane	NguJane lokhluma	kancane.	Jane	It's Jane who talks little.
Peter	NguPeter lonatsha	-----.	Peter	
John	NguJohn lodla	-----.		
Mary	NguMary lofundza	-----.		
[]	Ngu[] lohona	-----.		

C-2

T: Ngubani lo[khluma] kancane?
 S: Ngu[Jane].
 T: Lokhluma kakhulu-ke?
 S: Ngu[Mary].

M-4

kakhulu Ngubani [lofundza] kakhulu?	a lot	Who is it that reads a lot?
kancane ----- kancane?	little	
kahle ----- kahle?	well	
kabi ----- kabi?	badly	

C-3

T: Ngubani [lofundza] [kahle]?

S: Ngu[Jane].

Cycle 57 Give me another one.

M-1

Demonstrate the following using identical objects. Give the English translation of -nye to confirm the meaning students should have deduced from the demonstration.

T: Lena ipenseli.

----- lenye.

This is another pencil.

Lesi situlo.

----- lesinye.

This is another chair.

Leli lifas'telo.

Lela ----- lelinye.

That is another window.

C-1

T: Ngikhombise [ipenseli].

S: (Points.)

T: Ngikhombise [ipenseli] [le]nye.

S: (Points.)

M-2

Repeat M-1, using two belts, two boxes, and two candles.

T: Ngiphe [libhande].

S: Nali.

T: Ngiphe lelinye

Give me another one.

M-3

Teach students to say the sentences in M-1 and M-2.

C-3

T: Yini-le?

S: [Lena] [yipenseli]

T: [Lena]-ke?

S: [Yipenseli] lenye.

M-4

emabhande	Ngibona emabhande	lamabili.	belts	I see two belts.
emabhokisi	----- emabhokisi	-----.	boxes	
emakhandlela	----- emakhandlela	-----.	candles	

C-4

T: Ubona {emabhande} lamangaki?

S: Ngibona {emabhande} lamabili.

* * * * *

T: Lapha-ke (pointing)?

S: Ngibona {emabhokisi} lamabili.

E-1

Demonstrate counting from 1-10 in siSwati with your fingers: kunye, kubili, kutshatfu, kune, sihlanu, sitfupha, sikhombisa, sishiyagalombili, sishiyagalolunye, lishumi. Demonstrate also the hand gesture (both hands outstretched, palms down, with side to side movement) for indicating "many".

Have students listen to the following phrases and indicate by hand gestures the number of people or objects described.

<u>Teacher</u>	<u>Response</u>	<u>Response</u>
bosheleni lababili	2	two shillings (20c)
emahembe lamane	4	four shirts
bafana labanyenti	many	many boys
emaduku lamatshatfu	3	two headscarfs
bozuka labane	4	four sixpences
emakhandlela lamabili	2	two candles
bothayi labanyenti	many	many ties
bothishela labatshatfu	3	three teachers
emaduku lamane	4	four headscarfs
emawashi lamatshatfu	3	three watches
bosheleni labane	4	four shillings
bothayi labane	4	four ties

<u>Teacher (Contd.)</u>	<u>Response (Contd.)</u>	<u>Response (Contd.)</u>
bafati labanyenti	many	many women
ematafula lamanyenti	many	many tables
emaswidi lamatshatfu	3	three sweets
emakhehla lamabili	2	two old men
emafasitelo lamanyenti	many	many windows
emaRandi lamane	4	four Rand
emasenti lamabili	2	two cents
bosisi labatshatfu	3	three sisters

Cycle 58 Do you know what a "liduku" is?

M-1

liduku	Uyalati "liduku?"	headscarf	Do you know what a "liduku" is?
lihembe	----- "lihembe?"	shirt	
libhantji	----- "libhantji?"	jacket	
	* * *		
situlo	Uyasati situlo?	chair	Do you know what a "situlo" is?
sihlahla	----- "sihlahla?"	tree	
sipunu	----- "sipunu?"	spoon	
	* * *		
umnyango	Uyawati "umnyango?"	doorway	Do you know what a "umnyango" is?
umshini	----- "umshini?"	machine	
umetjiso	----- "umetjiso?"	match	

M-2

In practicing the following, words from M-1 above should be substituted in the square brackets.

<u>Teacher</u>	<u>Response</u>	
[liduku]	Ngiyalati.	I know it (li- class).
[situlo]	Ngiyasati.	I know it (si- class).
[umnyango]	Ngiyawati.	I know it (um- ² class).

C-1

Be sure the objects or pictures are available for the following.

T: Uya[li]ati ["liduku"]?

S: Ngi'a[li]ati.

* * * * *

T: Ngu[li]phi? Ngitjengise.

Which one is it? Show me.

S: (Pointing) Na[li].

M-3

<u>Teacher</u>	<u>Response</u>	
Ngiyalati.	Angilati.	I don't know it (li- class).
Ngiyasati.	Angisati.	I don't know it (si- class).
Ngiyayati.	Angiyati.	I don't know it (yi- class).

C-2

Ask the students if they know the following: lidada (duck), inkhukhu (chicken), likhashi (horse),inja (dog), imbuti (goat), sikhova (owl).

T: Uya[l]ati [lidada]?

S: Angi[l]ati.

M-4

Silwane. Silwane sekhaya. It's an animal It's a domesticated animal (lit: of the house).

Yinyoni. Yinyoni yekhaya. It's a bird.

* * * * *

Silwane. Silwane sesiganga. It's a wild animal (lit: of the veld).

Yinyoni. Yinyoni yesiganga.

C-3

Ask students if they know the following: lidada (duck), inkhukhu (chicken), likhashi (horse),inja (dog), imbuti (goat), imphala (impala), licaca (skunk), sikhova (owl), lituba (dove), lilandza (cow-bird).

T: Uya[l]ati [lidada]?

S: Angi[l]ati.

T: [Yinyoni] [yekhaya].

S: Ngiyeva. I understand.

C-4

Ask about various people in the training program.

T: Uyamati [Dole]?

S: Angimati.

Or: Yebo, ngiyamati.

Cycle 59 Pass me the sugar, please.

M-1

Use the actual objects to practice the following.

luswayi	Nginike [luswayi] tshine.	salt	Pass me (the salt) please. (lit: pass me salt for us.)
lulata	----- [lulata] -----.	cream	
lubisi	-----[lubisi] -----.	milk	

C-1

S: Nginike [luswayi] tshine.

T: Nalu.

Here it is.

S: Ngiyabonga.

Thanks.

M-2

libhodlela	Nginike [libhodlela] tshine.	bottle	Pass me (the bottle) please.
likhofi	----- [likhofi] -----.	coffee	
litiya	----- [litiya] -----.	tea	

C-2

S: Nginike [libhodlela] tshine.

T: Nali.

Here it is.

S: Ngiyabonga

M-3

shukela	Nginike [shukela] tshine.	sugar	Pass me (the sugar) please.
pelepele	----- [pelepele] -----.	pepper	
jamu	----- [jamu] -----.	jam	

C-3

S: Nginike [shukela] tshine.

Pass me (some sugar) please.

T: Nangu.

S: Ngiyabonga.

M-4

Make appropriate substitutions from M-1, M-2, and M-3 for the items in the square brackets. For sinkhwa (bread) you may substitute sipunu (spoon).

<u>Teacher</u>	<u>Response</u>
[luswayi]	Ná'ú. Here it is.
[libhodlela]	Nâ'í. Here it is.
[shukela]	Nángù. Here it is.
[sinkhwa]	Nâ'sí. Here it is.

C-4

A: Nginike [luswayi] tshine.

B: Na[lu].

A: Ngiyabonga.

C-5

A: Nginike [shukela] tshine.

B: (Passes something else). [Nangu].

A: Nginike [shukela], hhayi [luswayi].

B: Cola [bhuti]. Ngive kabi.

Excuse me, [brother]. I heard badly.

A: Akunandzaba.

TO THE STUDENT:

Ngiphe (give me) may be used in place of nginike (pass me); the basic meaning of the verb in ngiphe means "give for permanent possession", but in this situation temporary usage is understood. Observe that the verb ending is -e rather than -a; this always happens when an object pronoun is used with an imperative:

cf. Nginike shukela.	Pass me the sugar.
Nika Mary shukela.	Pass Mary the sugar.

The emphatic (or independent) pronoun tshine (we, us) has the effect of making the imperative more polite:

Nginike shukela.

Pass me the sugar.

Nginike shukela tshine.

Pass me the sugar, please.

Cycle 60 What is (the word for) "beer" in siSwati?

M-1

"beer"	["Beer"] kutshiwa yini ngesiSwati?	What is "beer" in siSwati? (lit: "Beer" it is said what in siSwati?
"cream"	["Cream"] -----?	
"butter"	["Butter"] -----?	

M-2

tjwala	Kutshiwa [tjwala].	beer	It's "beer". (lit: It is said "beer".)
lulata	----- [lulata].	cream	
libhotela	----- [libhotela].	butter	

C-1

S: "[Beer]" kutshiwa yini ngesiSwati?
T: Kutshiwa [tjwala].
Or: [Tjwala].

M-3

lidada	"Lidada" kutshiwa yini ngesiNggisi?	duck	What does "lidada" mean in English?
licaca	"Licaca" -----?	skunk	
sikhova	"Sikhova" -----?	owl	
imbuti	"Imbuti" -----?	goat	

C-2

S: ["Lidada"] kutshiwa yini ngesiNggisi?
T: Kutshiwa ["duck"].
Or: ["Duck"].

M-4

kusebenta	Kutshiwa [kusebenta].	to work	It's "to work".
kufundza	----- [kufundza].	to study	
kudla	----- [kudla].	to eat	

C-3

S: ["Eat"] kutshiwa yini ngesiSwati?

T: Kutshiwa [kudla].
Or: [Kudla].

C-4

S: Yini lena? What do you call this? (lit: What is this?)

T: "[Jelly]".

S: Cha, ngisho ngesiSwati. No, in siSwati.

T: Ilho. Ngujama. Oh. It's jelly.

C-5

Outside of class use this question to find out the siSwati words for water, cloth, to sing, and to laugh.

TO THE STUDENT:

This cycle, like some earlier cycles gives a tool that is useful in language learning. Practice using it outside of class (C-5) so that it will come naturally and easily whenever needed.

An alternative way of phrasing the question in M-1 is "Beer" utshi yini ngesiSwati? (lit: "Beer" you say what in siSwati.)

Classroom Phrases1. DRILL INSTRUCTIONS

Lalela.	Listen.
Lalelani.	Listen (everybody).
Lalela kahle.	Listen well.
Lalelani kahle.	Listen well (everybody).
Lalela njalo.	Listen again.
Lalela futshi.	Listen again.
Phindza njalo.	Repeat again.
Phindzani njalo.	Repeat again (everybody).
Landzela mine.	Follow (repeat after) me.
Landzelani mine.	Follow me (everybody).
Landzela mine njalo.	Follow me again.
Phakamisa livi.	Speak up (lit: lift up your voice).
Phakamisani livi.	Speak up (everybody).
Khuluma kakhulu.	Speak loudly.
[David], khumbuta [Mary].	[David], help (lit: remind) [Mary].
Tshani "[]"	Say "[]"
Tshanini "[]"	Say (pl) "[]"
Futshi.	Again.
Bukani lapha.	Look here (everybody).
Vanini lapha.	Listen here (everybody).
Lalelisisa.	Listen well.
Lalelisisani.	Listen well (everybody).
Phendvula.	Answer.
Buka, futshi ulalele.	Look and listen.
Phindza futshi.	Repeat again.
Hhayi "bukha," (tshani) "buka."	Not "bukha," say "buka."

2. CLASSROOM MECHANICS

[Mary], vuka.

Or: Vuka [Mary].

[David], vusa [Mary].

Hlala phansi.

Hlalani phansi.

Nggena.

Nggenani.

Nggena, kodva ungabangi
umsindvo.

Sukuma.

Hlala phansi tshine.

Sukuma tshine.

Hlala tshine.

Vula incwadzi (yakho).

Vulani tincwadzi tenu.

Vala incwadzi (yakho).

Wota lapha.

Thulani.

Bindzani.

Linga kufika ngesikhatshi.

Bindzani nitshi: dvu!

Thula utshi: dvu!

Akutshi: dvu!

Umsindvo awuphele utshi:
nya!

Akutshi nya umsindvo.

Khuluma siSwati.

Bingelcla.

Valelisa.

Ngibute kutshi

"[?]"

[Mary], wake up.

[David], wake up [Mary].

Sit down.

Sit down (everybody).

Come in.

Come in (everybody).

Come in, but don't make noise.

Stand up.

Sit down, please.

Stand up, please.

Stay, please.

Open your book.

Open your (pl) books (everybody).

Shut your book.

Come here.

Be quiet (everybody).

Be quiet (everybody).

Try to arrive on time.

Be absolutely quiet (everybody).

Be absolutely quiet.

Let it be absolutely quiet.

Let the noise completely cease.

Let there be absolutely no noise.

Speak Swazi.

Greet (him, her).

Bid (him, her) good-bye.

I asked "[?]"

3. COMMENTS ON PERFORMANCE

a) favorable

Awubonike!	Good!
Awuvake!	Good!
Sewufundzile nemambala.	You have learned (the language.) indeed.
Sewuyakwati impela.	You know indeed.

b) unfavorable

Ilhayi khona.	No (It's not right).
Angiva.	I don't understand/hear.
Phendvula umbuzo.	Answer the question.
Angikabuti loko.	I didn't ask that.

4. BEGINNING OF CLASS

Sesikhatsi.	It's time.
Seyikho, bekunene. (informal)	It is it, sirs.
Sale sibuyela esikol- weni.	It's time now that we go back to class.

5. END OF CLASS

Sima lapho-ke kwalamuhla.	We stop there for today.
Siphela lapho-ke lamuhla.	We end (get finished) there for today.
Sitawubonana kusasa.	We will see each other tomorrow.
Asishiye lapho-ke kwalamuhla.	Let's leave it there for today.
Sesiyawuchuba kusasa.	We shall continue tomorrow.
Sitawubuye sichube.	We will continue later.
Seningahamba.	You may leave now.

Weather Comments

1. Rain and Snow

a) Rain (lftùlù)

Liyetfala/letfwele.

It's getting ready to rain (lit: it is carrying).

Liyana.

It's raining.

Ngumvimbi.

It's drizzling (w/stopping).

Liyakhiza.

It's drizzling.

Liyakhemetela.

It's a driving rain (with wind).

Liyafafata.

It's sprinkling.

Liyadvuma.

It's thundering.

Liyamanyata.

It's lightning.

Liyahlwa.

It's heading for a storm.

Liyayitshela.

It's pouring.

Lisibekele.

It's clouded over.

Liyachilika.

It is raining heavily.

Liyayihhodla.

It is raining heavily.

Seliphansi.

It's already raining.

Sekune mushi wenkosazana.

There's already a rainbow (lit: stripes of a young lady).

Liyahhemuka.

It (the rain) is stopping.

Liyasa.

It's clearing up.

Selengcile.

It has passed.

b) Snow (líchwà)

Likhitshikile.

It is snowing.

Liyagcoba.

It's hailing (lit: it [the rain] is crushing).

2. Sun and Clouds

a) Sun (lflàngà)

Libalele.

It's clear.

Libalele ngisho ebukhwani
betinja.

It's a clear, sunny day.

Liyashisa.

It's hot.

Libantfubahle.

It's about to set (lit: it is
beautiful people).

Liphumile.

It has risen.

Lishonile.

It has set.

Lifutfumele.

It's warm.

Likhípha inhlanti
emantini.It's extraordinarily warm. (lit: It
forces the fish out of water.)

Liyashisa: bhe!

It's very hot.

b) Clouds (lífù, émfù)

Letfele.

It has got ready to rain.

Letfese.

It's getting cloudy.

Liguqubele.

It's cloudy.

Kunemlalamvubu.

It's misty.

Limakhungu.

It's foggy.

Inetinkhungu kodva
selitakusa.

It's misty, but it will soon clear up.

3. Heat and Cold

a) Heat

Kufutfumele.

It's warm.

Kuyashisa.

It's hot.

Ngaphandle kuyashisa.

It's hot outside.

Endlini kuyashisa.

It's hot in the house.

Limakhata: mpho!

It's very cold.

b) Cold

Kumakhata.

It's cold.

Kuyabandza.

It's cold.

Kunelichwa.

It's cold. (lit: There is cold.)

Babulcle sichwe.

It's extraordinarily cold (lit: they have killed a midget).

Akusho nekutshi kumakhata.

It is very cold (lit: it isn't to say that it's cold).

Uva emakhata?

Are you cold (lit: do you feel the cold)?

Uhulawa lichwa yini?

Are you cold (lit: are you being killed by the cold)?

4. Wind

Liyahhusha.

It's windy (lit: it's passing by rapidly).

Linemoya.

It's windy.

Libetsha umoya.

There's a breeze.

Kushaya umoya.

There is a breeze.

Lita ngeningizimu.

There's a southeast.

Lita ngenyakatfo.

There's a north wind.

Swazi Family Names (with their sinanatelo)

<u>Sibongo/tibongo</u>	<u>Sinanatelo/tinanatelo</u>
Bhembe	Mavundla
Cindzi	
Dladla	
Dludlu	Mtima
Dvuba	Nyamatane
Fakudze	Mntolo
Gama	Mbokane
Ginindza	Lompofu
Gule	Magwabane wendlavu
Gumedze	Mnguni
Gwebu	Mambane, Shabangu
Hlatjwako	Mhayise
Hlophe	Mabhengu
Khumalo	Mtungwa
Kuhlase	Khumalo
Kunene	Mtimandze
Langwenya	Sihlongonyane
Lokotfwako	
Lukhele	Mhlanti Wendlunkulu
Luvuno	Mdluli
Mabaso	
Mabuza	Mshengu Shabalala
Madvonsela	Kunene, Shongwe
Magagula	Mtfombeni

<u>Sibongo</u>	<u>Sinanatelo</u>
Magongo	Welilanga
Magudvulela	Ncele
Mahlalala	
Makhanya	Butseleti Songomnyama
Malaza	Ngqumane
Malindzisa	Sengwayo
Malinga	
Mamba	Ntfulini
Manana	
Maphalala	
Maseko	Khubonye
Masilela	Ndvungandze
Masina	
Matshe	
Matshebula	Mkholo
Matshenjwa	Mkholo
Navuso	Ncele
Mavimbela	Mkholo Lonsundu
Mazibuko	Mwelase
Maziya	
Mbingo	
Mbuli	
Mdluli	Bhekiswako Sukuta
Mdluli	Sikhandzisa
Mdziniso	Mtimandze
Mhlanga	Khabako

SibongoSinanatelo

Mhlongo

Mkhabela

Mkhatjwa

Ndwandwe Nxumalo

Mkhonta

Mhlungwane

Mkhwanazi

Shiba

Mlatsha

Sitiba

Minema

Mndzebele

Nabonkhosi

Mngomezulu

Mnisi

Mvulane

Motsha

Mvulane

Msane

Msibi

Mtshetfwa

Nyambose

Mt fupha

Ndlovu

Gatjeni

Ndwandwe

Mkhatshwa

Ndzabukelwako

Ndzimandze

Ndzinisa

Mzomba

Ngcongwane

Masombuka

Nggubeni

Nhlabatshi

Mantini

Nhleko

Nhlengetfwa

SibongoSinanatelo

Nkabindze

Nkambhule

Nkosi

Nsibandze

Nyoni

Shabangu

Shiba

Shongwe

Silindza

Simelane

Sitshebe

Sukati

Tfwala

Tshela

Tshabedze

Vilakati

Vilane

Zikalala

Ziyane

Zwane

Msutfhu Mswati

Dlamini, wena wekunene

Goje

Mbhele

Mkhwanazi

Mtimandze

Nabongwane, Mnguni

Msime

Lukhambule

Mphephetshi

Mhayise

Manggweni

Swazi Given Names

<u>Name</u>	<u>Sex</u>	<u>Meaning</u>	<u>Name</u>	<u>Sex</u>	<u>Meaning</u>
Baphi	M	which ones	Gugu	F	treasure
Betfusile	F	unexpected	Gunduva	M	
Bhaji	M		Gwece	M	
Bhejane	M	rhino	Gwiligwili	M	one who blinks
Bheka	M	be watchful	Hlalaphi	F	where do you live
Bhekimphi	M	be watchful of war	Hlobile	F	clean one
Bhunu	M	Boer	Hlulekile	F	failure
Bikvaphi	F	where are you reported (given to one whose father is unknown)	Hlupheka	F	affliction
			Jabulane	M	happiness
			Jabhisa Jabhile	F	disappointment
			Jwijiwi	M	
Bongile	F	thanksgiving	Khabonina	F	at her mother's (given to one born at her mother's place of origin)
Busi/Busisiwe	F	blessed one			
Celani	F	ask for what			
Chigi	M		Kholwane	M	
Colile	F	forgiven	Khuza	M	alarm
Daladi	M	barbed wire	Klaya	M	slice, split
Dazini	M		Kuthula	M	peace
Duna	M	be famous	Lavuba	F	(given to one born at Lavuba)
Duduzile	F	consolation			
Dumisa	M	praise	Lomaboza	F	
Dzambile	F	disappointing	Lomagugu	F	treasure
Dzeliwe	F	given up	Lomasontfo	F	Sunday (given to one born on a Sunday)
Fancina	F	looks like her mother			
Felebaleni	F		Lomthandazo	F	prayer (given to one whose parents had to pray in order to get her)
Fikile	F	arrived			
Finki					
Fungile	F	taken an oath	Lomfa	F	
Gangile	F	delinquent	Lomsombuluko	F	Monday (given to one born on a Monday)
Gija	M				
Gqinaphi	F	how far to the end	Lomusa	F	kind one
Guduza	M		Lusaba	M	twig

<u>Name</u>	<u>Sex</u>	<u>Meaning</u>	<u>Name</u>	<u>Sex</u>	<u>Meaning</u>
Isiba	M	feather	Mazinyo	M	teeth
Izamo	M	one who is full of initiative	Mbandzeni	M	
Ibhadi	M	unlucky one	Mboni	M	one who sees
Iboya	M	hairy one	Mbosho	M	
Idelisa	M	satisfaction	Mdlavuza	M	
Iduduza	M	consolation	Mefika	M	one who arrives
Ifuku	F	one born in a shack	Metfula	M	
Igalela	M	one who strikes	Mfanasibili	M	real boy
Ijabula	M	happy one	Mfanyana	M	little boy
Ihlaba	M	one who stabs	Mfundza	M	
Idlavuse	F		Mhawu	M	merciful one
Ihlobo	M	summers (given one born in summer)	Mjiza	M	
Ihloko-hla	M		Mkhatjwa	M	
Ikhewe	M	mushrooms (given to one whose mother loved mushrooms during her pregnancy)	Mkhosi	M	celebration
			Mkhovu	M	zombie
			Mnisi	M	
			Mlambile	F	
			Msindazwe	M	too much for the nation
			Mtfolaphi	M	obtained where
Ijola	M		Mondli	M	feeder
Ijozi	M	spears	Motho	F	
Ikhohwa	F	Christians	Mshiyeni	M	leave him
Ikula	F	Indians	Mphathi	M	
Ilindane	M	youth wing	Mphikela	M	one who insists
Iindla	M	strength	Mshomo	F	
Iqolosha	M	one who jumps around	Mswati	M	Swazi
			Nusa	M,F	kindness
Iswidi	M	candy	Mviyoyo	F	
Ithokoza	M	joy	Mzabalazo	M	struggle
Ivela	M	one who appears	Nana	F	one who glides
Iwozane	F		Ndophi	M	cord
Izeze	M	fleas	Nkhululeko	M	freedom
Izint	M	baby birds	Nkishi	M	

<u>Name</u>	<u>Sex</u>	<u>Meaning</u>	<u>Name</u>	<u>Sex</u>	<u>Meaning</u>
Nqaba	M	fortress	Sotsha	M	soldier
Ntanta	F		Somhlolo	M	
Ntfombi	F	girl	S'thembile	F	we are hoping
Nyoka	M	snake	Sundu	M	
Nyokase	F		Sulumlomo	M	wipe your mouth
Phosile	F	missed	Thandiwe	F	beloved one
Phumaphi	F	come from where? (given to a child whose father is unknown)	Themba	M,F	hope
Phumuzile	F	give a rest	Thembi	F	
Sabatha	F	Saturday	Thoko	F	gay one
Salaphi	F	remain where	Thula	F	be silent
Satiwa	F	well known	Tikhali	M	spears
Segula	F		Tini	F	
Senteni	F	what have we done?	Tshembani	F	what is your hope
Sibongile	F	we give thanks	Velabaleni	M	one who came from nowhere
Sibonisiwe	F	we have been enlightened	Velami	M	my country
Sicelo	M	request	Velaphi	M	where from
Sigeza	M		Velaphi	F	where from
Sigwili	M	well to-do	Velonkhe	M	all over
Sijula	M	spear	Vusani	M	
Sikholiwe	F	we are Christians	Vusumuzi	M	rebuild a home
Sikhotsha	M	veld	Zembe	M	axe
Sikhova	M	owl	Zenzile	F	yourself to blame
Siphiwe	F	given to us			
Sipho	M	gift			
Siponono	M	handsome one			
Sitini	M	brick			
Sobandla	M				
Solwako	M	blamed			
Sondundu	M				
Soneni	F	what's our fault?			
Sonile	F	we have sinned			
Sota	M	caustic soda			

SiSwati Kinship

<u>siSwati Term</u>	<u>Number on Chart (page)</u>	<u>English translation</u>
babe, uyihlo, uyise	5, 11	my father, your father, his father
make, unyoko, unina	6, 14	my mother, your mother, his mother
mkhulu	7, 8, 48	grandfather
gogo	9, 10, 47	grandmother
khokho	45, 46	great-grandparent
dzadze [wetfu]	3, 4, 19, 22	[my] sister
sis	3, 4, 19, 22	sister; term of address between peers
umnak [etfu]	1, 2, 15, 18	[my] brother
bhuti	1, 2, 15, 18	brother; term of address between peers
malume	12	uncle
anti	13	aunt
umzala	16, 17, 20, 21	cousin
umusa	34, 35	son (preferred by father)
umt fwanami	34, 35, 36, 37	my son, daughter, child
indvodzana	34, 35	son
indvodzakati	37, 37	daughter
umt fana	29, 30, 34, 35, 36, 37, 38	child
umshana	32, 33	niece, nephew
untukulu	40, 41, 42, 43	grandchild
umt fanemit fanami	40, 41, 42, 43	grandchild
umk [ami]	23 (by 0)	my wife
umfati wa [Kunene]	23	wife (of Kunene)
inkosikazi	23	wife
indvodza yalaMamba	0	husband (of Mamba)
uyise waThemba	0 (by 23)	(my) husband (lit: father of [Themba]o)
[Kunene]	0 (by 23)	(my) husband (reference to husband's clan)

intshandvokati	23a	most favored wife (in a polygamous family)
singgani	0, 23	lover (used of each other before marriage)
intfombi yami	23	girl-friend (before marriage)
inhlanti	23a	(if 23's younger sister)
zakwethu	23, 23a	co-wife (to each other)
ula[Mamba]	23	Mrs. X (lit: she of Mamba) (reference to woman's clan name, preferred by husband and other men)
unabo[Thomba]	23	mother of [Thomba] (reference to woman's child, preferred by women)
makoti	23	bride (used by inlaws, but not the husband).
umzali	5, 6	parent
inkhosana	1	heir
inkhosatana	3	heiress (if there are no boys in the family)
umkhwe	24 and brothers	father-in-law
babetala	24	my father-in-law
umkhwekati	25 and sisters; sisters of 24	mother-in-law; in-law; (not said by ego)
maketala	25	my mother-in-law
umkhwenyana	31 and his brothers; 39	brother-in-law; son-in-law
umkhwenye [wetfu]	26, 31	my brother-in-law
sibali	26, 31	brother-in-law
unfumbesi	27's husband	brother-in-law (used to each other by husbands of sisters)
umlamu	27, 0 (by 27)	sister-in-law; brother-in-law
umkhula	27	sister-in-law
(polite form: make)		(also said by 23 of husband's sister)
umalukatana	38	daughter-in-law
sihlobo		relative

Notes to kinship terms

The following can be modified by adding lomncane (younger) or lomkhulu (elder):

make (unyok'o, unina)
 babe (uyihlo, uyise)
 dzadze
 umnaka

The following usually occur with a form of the possessive pronoun (-wetfu, -wenu, -wabo):

dzadze-
 umnaka-
 zak- (zakwethu)
 umkhwenye-

The following terms can be modified by -tala (in-law):

make- (unyoko-, unina-) (25)
 babe- (uyihlo-, uyise) (24)

The following can be modified to mkhulu:

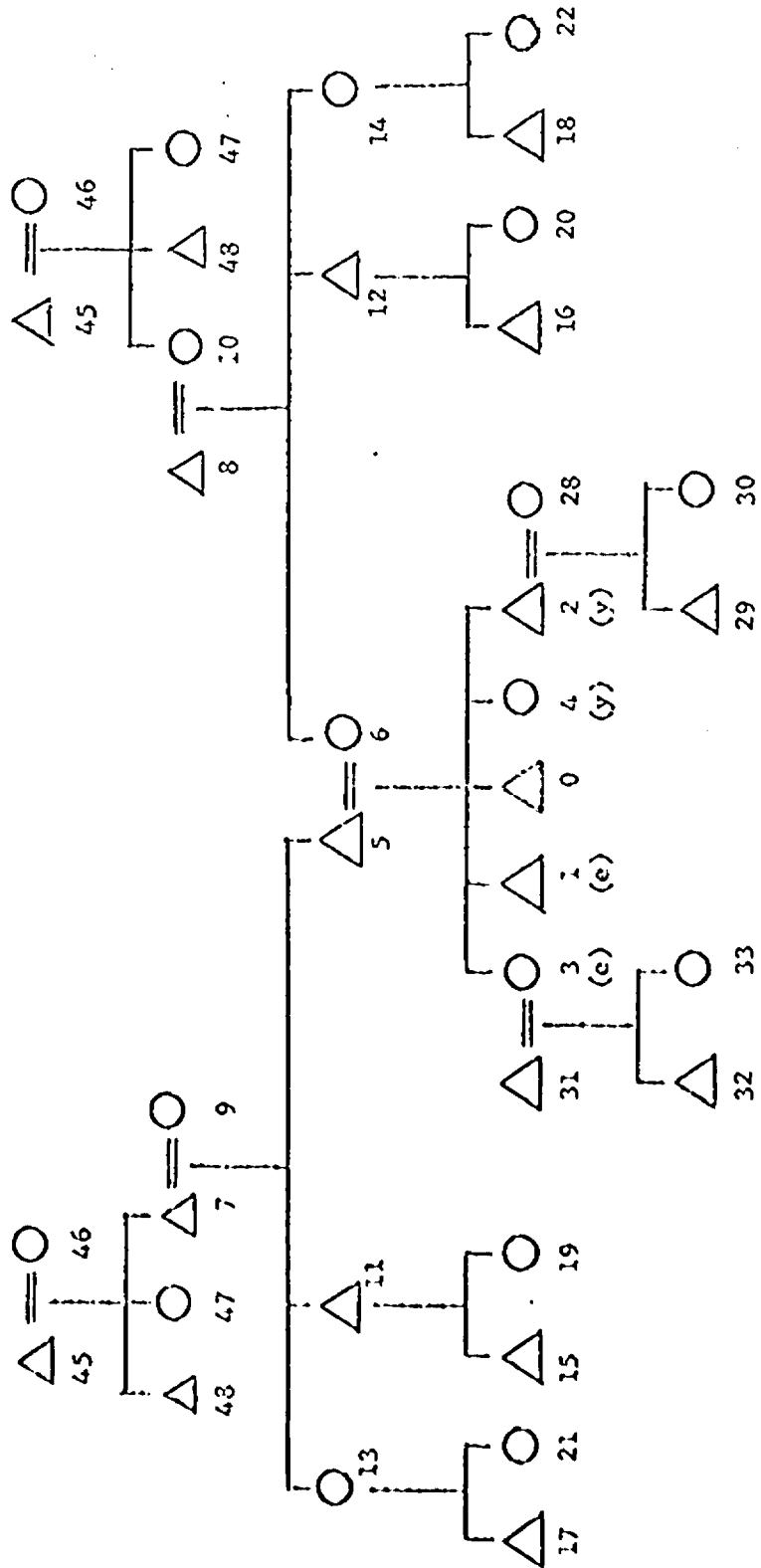
babe- (uyihlo, uyise) (7) (8)

The following terms use the possessives

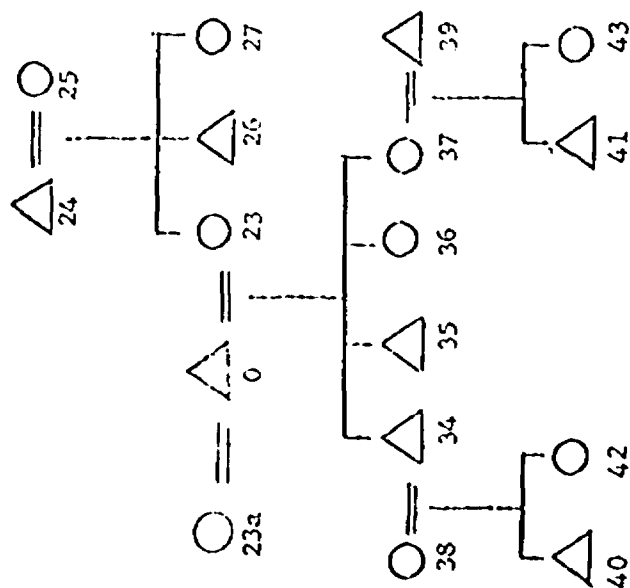
(-mi, -kho, -khe) in a short form:

umka- 23 wife

KINSHIP CHART I



KINSHIP CHART II



Locative and Time Adverbs Without -ini

While nouns are regularly made into locative and time adverbs by prefixing e- and suffixing -ini, a small group of nouns (listed below) occur without -ini.

um-² class

<u>Noun</u>	<u>Locative</u>
uMzinnene (a river)	eMzinnene
uMzimpofu (a river)	eMzimpofu
uMtilane (a river)	eMtilane
(and other rivers in this class)	
umhlana (back)	emhlana
umuva (back of an object)	emuva
umnyango (doorway)	emnyango

li- class

likwindla (autumn)	ekwindla
litiko (fireplace)	etiko
lihlobo (shoulder)	ehlobo
litulu (rain)	etulu (up)
libhange (bank)	ebhange
lijele (jail)	ejele
likhaya (home)	ekhaya
libandla (gathering)	ebandla
lihlobo (summer)	ehlobo
lihhovisi (office)	ehhovisi

si- class

sitolo (store)	esitolo
s'k'omu (location, sub-division of town)	es'k'omu
sibhedlela (hospital)	esibhedlela

iN- class

imini (mid-day)	emini
intshambama (afternoon)	entshambama
imphumalanga (east)	emphumalanga
inshonalanga (west)	enshonalanga
inhloko (head)	enhloko
indvulo (olden times)	endvulo
iMbabane (a river)	eMbabane
iNgwembisi (a river)	eNgwembisi
inkantolo (court)	enkantolo
intfwasahlobo (springtime)	entfwasahlobo
imakethe (market)	emakethe

lu- class

lwandle (sea)	elwandle
---------------	----------

lu-class

busika (winter)	ebusika
busuku (night)	ebusuku

Stative Verbs

1. Statives which translate like an English participle:

anela (become sufficient)	ancele (be sufficient)
bindza (become quiet)	bindzile (be quiet)
bola (become rotten)	bolile (be rotten)
butsha (become damp)	butshile (be damp)
condza (go straight)	condzile (be straight)
dula (become expensive)	dulile (be expensive)
dvala (become conceited)	dvalile (be conceited)
dvuma (become famous)	dvumile (be famous)
dzabuka (become sad; become torn)	dzabukile (be sad; be torn)
emitsha (become pregnant)	emitshi (be pregnant)
enama (become happy)	eneme (be happy)
etayela (become accustomed to)	etayele (be accustomed to)
fa (die)	file (be dead)
gcwala (become full)	gevele (be full)
guga (become old)	gugile (be old)
hlakanipha (become wise)	hlakaniphile (be wise)
hlwa (become dark)	hlwile (be dark)
hwalala (become dark)	hwalele (be dark)
jabula (become happy)	jabulile (be happy)
khuluphala (put on weight)	kuluphele (be fat)
khutshala (become industrious)	khutshole (be industrious)
khwela (get aboard)	khwele (be aboard)
k'wata (become angry)	k'watile (be angry)
lala (go to sleep)	lele (be asleep)
lamba (become hungry)	lambile (be hungry)
lunga (become fine)	lungile (be good/okay)
njinga (become rich)	njingile (be rich)
nona (get fat)	nonile (be fat)
oma (become thirsty)	omile (be thirsty)
phuya (become poor)	phuyile (be poor)
sa (become clever; become day)	sile (be clever; be day)
sindza (become safe)	sindzile (be safe)
thula (become quiet)	thulile (be quiet)

Stative Verbs

tfokota (become happy)	tfokotile (be happy)
lahleka (become lost)	lahlekile (be lost)
futfumala (get warm)	futfumele (be warm)
vuka (become awake, awaken)	vukile (be awake/alert)

2. Statives which translate like an English participle:

bamba (take hold of)	banbile (hold, be holding)
bhalasha (begin to bloom)	bhalashile (be blooming)
buka (open the eyes)	bukile (be looking at/awake)
butshana (become gathered)	butshene (be gathered together straight)
dzinwa (become tired)	dziniwe (be tired)
enaba (sit with legs straight)	enebe (be seated with legs straight)
ephuka (get broken)	ephukile (be broken)
esutsha (become satisfied)	esutshi (be satisfied)
etfuka (get frightened)	etfukile (be frightened)
faka (put on)	fakile (wear, be wearing)
gqoka (put on)	gqokile (wear, be wearing)
guca (kneel)	gucile (be kneeling)
gwegwa (become bent/twisted)	gwegwile (be bent/twisted)
hlala (sit)	hleti (be sitting)
mangala (become amazed)	mangele (be amazed)
mbatsha (put on)	mbetshe (wear, be wearing)
nakala (become spoiled)	nakele (be spoiled)
nyamalala (disappear)	nyamalele (be gone/out of sight)
onakala (become spoiled)	onakele (be spoiled)
phatsha (carry in the arms; touch)	phetshe (be carrying; be touching)
phumula (rest)	phumulile (be resting)
phuta (get delayed)	phutile (be late/delayed)
sala (remain)	sele (be remaining)
shada (get married)	shadile (be married)
tfwala (carry)	tfwele (be carrying)
vela (appear)	vele (be appearing)

Adjective Stems

The following is virtually a complete list of adjective stems:

-drè	long, tall
-físhà	short
-físhǎnè	short
-shà	new
-dzálà	old
-dvúnà	male
-síkátì	female
-hlè	1. nice 2. clean, pretty
-bí	bad, ugly
-bánà	somewhat bad
-khûlù	1. big, large 2. great
-ncánè	small
-ncányànà	small
-twí	very small
-nggàkí? -nggàkhí?	how many?
-nêngì, -nyêntì	many, much
-nyèntǎnà	fairly much
-nyè	other, another
-bílí	two
-tshâtfù	three
-nè	four

Relative Stems1. Colors

-mhlôphlè	white	-bábákó	bitter
-mnyámà	black	(<bábà, be bitter)	
-ntímà	black	-shísàkó	hot
-bòvú	red	(<shísà, be hot)	
-nsúndvù	brown	-bándzàkó	cold
-lùklâtà	1. green, blue	(<bándzà, get cold)	
(cf lùhlâtà, green grass)	2. uncooked; uneducated (hence uncouth, rude)	-cándzàkó	cold
		(<cándzà, get cold)	
-phuti	yellow-orange	-zínkîlè	fat (of a respected person)
(cf líphùtí, a kind of pumpkin)		(<zínkîkà, grow fat)	
-mtfúbì	yellow	-khúlúphêlè	fat
-mphùngà	grey	(<khúlúphâlà, grow fat)	(of an animal; of a peer)
-maphófù	1. cream-colored	-tshîlè	certain
	2. poor	(<tshî, say)	
-mdzàkà	fawn-colored		
-tfwòmbónkhâlà	rust-colored		

2. Derived from Nouns

-lúkhúnì	1. hard (not soft)
(cf lúkhûnì, firewood)	2. difficult, hard
-búhlûngù	aching, painful
(cf búhlûngù, pain)	
-búkhâlì	1. greedy
(cf síkhâlì, spear)	2. sharp
-mântì	wet
(<émântì, water)	
-lútfútùvà,	dusty, dirty
-tintfutfuva	(of a person)
-bùtfùkùtfùkù	lukewarm

3. Derived from Verbs

-té []	without []
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4. With a demonstrative import

-njè	like this
-njǎlò	like that
-nggàkà []	as big as []
-nggàngà	equal to, as much as
-njéngà []	like []
-là	over here
-lé	over there (out of sight)

5. Primitive stems (not relatable to other parts of speech)

-bàntí	wide
-ncônò	better
-mùándzì	pleasant, nice (with reference to foods, holidays, sports, films, stories, news--but not people)
-nénè	plump, chubby, (with reference to a baby)

-câtshà	thick
-dvúnà	flavourless, taste- less
-ngcùnú	naked
-lûlà	1. light (in weight) 2. easy
-côtfò	honest
-mûnyù	sour
-nsùlvá (<sùlvà, be wiped, clean)	innocent
-ncàmà	narrow, thin
-mbàlvá (<bàlvà, be counted)	few
-ngcwêlè	holy
-mátimà	1. heavy 2. difficult
-mnênè	gentle

Note:

Nouns are listed by their stems, with the prefix raised. The plural of nouns is indicated only where it cannot be clearly inferred from the singular prefix. The derivation (from a verb, adjective, etc.) is cited immediately following.

Verbs are listed by their stems. The infinitive form is indicated for vowel commencing stems and monosyllabic stems. The perfect form is indicated when its formation is other than the suffixing of -ile or -e. Statives (in their perfect form) are cited immediately below the stem, along with their particular translation.

Adjectives and relatives are also listed by their stems.

Abbreviations:

NP	noun prefix	emph	emphatic
SP	subject prefix	quant	quantitative
OP	object prefix	pass	passive
PP	possessive prefix	cf	compare
AP	adjective prefix	<	come from
RP	relative prefix		
DP	demonstrative prefix		
perf	perfect		
st	stative		
rel	relative		
adj	adjective		
adv	adverb		
pron	pronoun		
loc	locative		
dem	demonstrative		
conj	conjunction		
interj	interjection		
enum	enumerative		
id	ideophone		
sg	singular		
pl	plural		

A

á- (PP)	of	ím _{bábàlá}	bushbuck
á- (SP)	they, them	ím _{bábánè}	Mbabane river
ábà	share	bàbé, bobabe	my father; paternal uncle
í _{Aflíkà} /í _{Afríkà}	African	bàbó, lómkhûlù	senior paternal uncle
í _{Aflíkà}	Africa	bàbó lómncánè	junior paternal uncle
ākha (kwákha)	build	bàbé-tâlà	father-in-law
ú _{ākhi} (<akha)	builder	ú _{bâlà}	lower leg
ālà (kwáìlà)	refuse	bâlà	count
lw _{ândlô}	sea	ú _{bâlà}	color
ántí	paternal aunt; distant paternal female relative	í _{bâlà}	1. yard 2. a spot
ányánlì	onion	í _{bálávè}	map
atí, atile (kwátì)	know	bálékà	flee, run away, escape
s _{âtì} , tati (<ati)	wiseman	kú _{bálékà}	an escape
atisa	announce, inform	sí _{bàlò} (<bâlà)	1. figure 2. arithmetic (pl)
ú _{átisì} (<atisa)	announcer	bàmbà	get hold of. catch,
s _{átisò} (<atisa)	notice	bambile (st)	grasp hold
au!	oh! (expression of surprise)	ú _{bàmbà}	rotten milk
		sí _{bàmbò} (<bàmbà)	handle
		bànà (adj stem)	somewhat bad

B

bà	be, become	í _{bàndlà}	council
ba/eba (kûbà)	steal	bándzà	get cold, be cold
bá- (PP)	of	-bándzàkó (<bándzà)	cold
bá- (NP, SP)	they, them	ú _{bànè}	lightening
bà- (OP)	they, them	sí _{bànè}	lamp
bábà	be bitter	bàngà	quarrel, fight over (something)
-bábàkó (rel stem) (<bábà)	bitter	í _{bàngà}	distance

-bânf? -bóbânf?	who?	sf bhákêlâ	1. fist 2. boxing
Sibongo sakho sakabani?	What is your family name?		
sf bânkhwá	lizard	lf bhálâ	1. bar 2. wheelbarrow
-bântf (rel stem)	wide, broad	bhâlâ	write
bú bântf (-<bântf)	broad	bhálâshâ	begin to bloom, blossom
bàsâ	kindle fire	bhalashile (st)	be in bloom, bloom
fm bâshâ	popped corn	lf bhâmbò	rib
lf bâtshâ	fashion of walking with toes pointed outward (opp. of pidgeon-toed)	sf bhâmù	rifle
		bhânânâ	banana
sf bâwù	horse-fly	lf bhándè	belt
sf bâyâ	cattle kraal	lf bhángè	bank
bé- (PP)	of	lf bhânîsî	bun
békâ	place, put	lf bhântjî	coat
lf bôlè	breast	lf bhâsî, (mâbhâsî and tîbhâsî)	bus
lf bôlé	1. sorghum, kaffir-corn 2. food (pl)	lf bhâsfk' fdi	basket
bese, bese kuba	and also, so that, and then	bhâtâtâ	sweet potato
bétshâ	1. smack, slap, hit 2. play (a musical instrument) 3. blow (by the wind)	lf bhâyîsfikîlî	bicycle
		sf bhêdlèlâ	hospital
bhàcâ	hide	fm bhédzè	bed
sf bhàcâ	Swazi dance	bhêjànè, bóbhêjànè	rhinoceros
bhádálâ	pay	bhèmâ	smoke (tobacco); take snuff
bhákâ	bake	lf bhéntjî	bench
sf bhákâbhàkâ	sky	fm bhîdvò	leafy vegetables;
lf bhákêdè	bucket	fm bhîdvò wěsf- lùngù	white man's greens
bhákélâ	1. kick 2. bake for	lf bhîmbî	bad singer
		bhîyâ	beer

bhóbôsà	put a hole through or into something	úf bíkì (<bika)	reporter
f bhódì	bra	ím bflà	rock rabbit, dassie
lf bhódì	board	bìlà	boil
lf bhódlèlà	bottle	-bìlf (adj stem)	two
lf bhòdó	pot	sf bìlf	second
lf bhókísi	box	Lósf bìlf	Tuesday
f bhólà	ball	sf bìlì	indeed
sf bhòngà	post	lf bìlf bìlì	pepper (not ground)
émá bhóntjfsi	beans	bíndzà	keep quiet
úf bhònyò	fresh boiled groundnuts (tindlubu)	sf bìndzì (<bindza)	quiet person
lf bhótélà	butter	sf bìndzì	1. liver
lf bhúbêsi	lion	bíngélèlà	2. courage
bhùdzà	dream	sf híngélèlò (<bingelela)	greet
lf bhùkú	a large book	lf híngélèlò	greeting
bhúlà	1. flail, thresh by beating 2. foretell	lú bìsi	milk
lf bhùlàwòzì	a blouse	bítà	1. call
lf bhúlóhò	bridge	lf bítò (<bita)	2. pronounce
lf bhúlúkò	trousers	ím bìvà	3. cost
lf bhúngǎnè	beetle		name
lf Bhûnù	a Boer		beef
sf Bhûnù	Afrikaans		
bhùtí	brother		
-bí (adj stem)	bad, ugly		
tí bí (<-bí)	trash, sweepings		
bû bí (<-bí)	evil, ugliness		
bíkà	report		

1f bláckbhòdì	blackboard	bú- (NP, SP)	it
bó- (NP)	(pl)	bà (OP)	it
		-búhlòngù (rel stem)	aching, painful
		búkà	look at, watch
1f bòbò (cf bho-bosa)	hole	bukile (st)	be looking at, watching, be awake
bòlà	become rotten	-búkhâli (rel stem)	greedy, sharp
bolile (st)	be rotten	(cf síkhâli, spear)	
bónà	1. see 2. greet 3. keep an eye on	búkísà	make someone see; show, display, exhibit
bóná (emph pron)	they/them; it	sf búkò (<buka)	1. mirror 2. glasses (pl)
bónákàlà	become visible	búlálà	kill
bónákálìsà	put within sight	búláwà	suffer (physical pain)
kú bónákàlà	sight; appearance	1f búlâlú	puff adder
bónánà	see each other	sf búngú	worm
bòndzà	stir (a thick liquid)	fm búngulá	bed bug
1f bòndzà	wall	1f búntì	forehead
bòngà	1. thank 2. praise	sf búnú	buttock
bóngèlà	congratulate	búsùkù	night
sf bòngò (<bonga)	surname, family name	bútà	ask, question
1f bòngòlò	donkey	1f bútfò	regiment
bónísà	advise	-bút fùkùt fùkù (rel stem)	lukewarm
bóphà	tie	fm bútl	goat
bóshwà (<bopha)	be imprisoned	fm búzò (<bútà, question)	question
sf bóshwà (<boshwa)		bútshà	become damp
-bòvú (rel stem)	red	butshile (st)	be damp
1f bòvú	red clay smeared on bride's face	bútshà	get (something) together
bòvú (bu-NOUN)	pus	fm bútsánò (<butsha)	assembly
bú bòvú (<-bovu)	redness		

búyà	return	cèbà	get rich
^{fm} bùyà	1. a leafy vegetable 2. soft hair (body hair)	^{sf} cèbì (<cèba)	rich man
búyélà	return to	^{sf} cébi	tale bearer
^{fm} búzúlwanè	mosquito	cédzà	finish
	C	célà	ask (for something)
^{lf} câbà	1. non-christian, 2. uncivilized person 3. leather blanket	^{lf} cémbè	leaf
^{lf} cábàngà	think	cétùlà	split
^{lf} cācā	skunk	^{lf} cètú (<cetula)	piece, slice, chip
^{sf} cādzè	carrot	cha	no
^{lf} cákílà	ankle	chàbó	no
cálà	1. start, begin 2. tease	chàchà	loosen
cálátà	look everywhere	chàkà	become poor
^{sf} cálò	beginning	chakile (st)	be poor
(<cálà)		^{sf} chàkà	poor person
cámélà	rest the head	(<chàkà)	
^{sf} cámèlò	head-rest	chámùkà	1. come from 2. appear
(<camela)		^{lf} chègù	old man
^{uf} cámélò	pillow	^{fm} cěnyè	part
cándvùlà	hammer	eucenye	elsewhere; probably
^{sf} cándvùlò	a stone used for preparing and shaping a grinding stone	^{sf} chèmè	rank
^{lf} cāndzà	egg	chòchòchò	throat
-cāndzà	get cold	^{sf} Chòsà/síChòzà	Xhosa language
-cāndzàkó (rel stem)	cold	^{lf} còtfò	cord
(<candza)		^{lf} Chòzà	a Xhosa
cátfulà/cátfùtà	walking in the fashion of a baby	chùchùzà	black-jack (a local plant used for greens)
^{sf} cátfulò	shoe	^{uf} chúdzè	young cock
(<catfula)		^{lf} chùamá	a bad dancer
-cātshà (rel stem)	thick	^{lf} chūtù	stump
^{bú} cātshà	thickness	^{lf} chwà	1. snow 2. cold
cātshèkà	give an enema		

síchwé	midget	dèkà	set (the table)
lífécí	earring	ín déngàné	thin porridge
címà	put out, turn off the light	lífílózí	panty/panties
címéà	close (the eyes)	lífínà	1. noon meal, dinner 2. noontime 3. a meal in honor of a dead person
lú cínghò	1. wire 2. fence 3. telegram, telephone	ín díphéthè	Independence
lífécèb/síécèb	frog	dlá (kùdlá)	1. eat 2. cost 3. spend spend Christmas
còlà	excuse (me)	kùdlá	food
ín còlà	wagon	lífídlàbhá	untidy person
lú còlò	peace	lífídlòdlà	hut or shelter where Swazis cook, kitchen
úm còndvò	thin legs	sídlàdlà	paw
úm còndvò	sense, reason, idea, opinion	sídlà-kùdlá	a person who eats great quantities of food
cóndzà	1. go/become straight 2. understand be straight	dlàlà,	play
condzile	honest	úm dlàlì	player
-còtfò (rel stem)	honesty	(< dlàlà)	football player
bú còtfò (<-cotfo)	thread	úm dlàlì wěbhólà	tennis player
lú còtfò	letter, book	úm dlàlì wěthémnìsì	game
ín cwàdzí	wooden spoon	úm dlâlò	ear
lú cwèphé		ín dlèbó	1. path, road; part (in the hair) 2. method 3. direction
		ín dlèlà	glutton
		sídlí (<dlà)	green mamba snake
		ín dlòndlò	
D			
lífàdà	duck		
dálà	create		
dàládi	barbed wire		
ín dàlì	sale		
úm dālì (<dala)	creator		
sí dàlwá (<dala)	1. create 2. deformed person (from birth)		

ín _{dìbèi}	serval (a kind of wild cat)	dvònsà	pull
ín _{dìbòvù}	elephant	ín _{dóphì}	string
ín _{dìbòvùkâzì}	queen mother (lit: female elephant)	1f _{dvúbà}	zebra
ín _{dìlù}	1. house, room 2. building 3. family	sf _{dvùdvù}	mealie porridge + pumpkin
ín _{dìlùlámìtshí}	giraffe (lit: surpasses the trees)	ín _{dvùkù}	walking stick
ín _{dìlùbù}	a kind of ground nut	dvùnà	1. become famous, notorious 2. thunder be famous
ín _{dìlù yékúdìlélà}	dinning hall	dvumile (st)	
dókótèlà, bódókótèlà	doctor	kú _{dvùmà}	thunderstorm
bú _{dókótèlà} (<dokotela)	medical profession	-dvùmà (rel stem)	flavorless, tasteless
1f _{dólòbhà}	town, city	bú _{dvùmà} (-<dvùmà)	tastelessness
sf _{dvàbà}	Swazi leather skirt	ín _{dvúnà}	headman
sf _{dúduù}	motor-bike	-dvúnà (adj stem)	male
1f _{dúkù}	handkerchief, head-scarf	bú _{dvúnà}	maleness
dùlà dulile (st)	become expensive be expensive	ín _{dvúnàkhùlù}	Prime Minister
-dvà (quant stem)	alone, only	ín _{dvúndvúndvúnè}	hedgehog
1f _{dvàlá}	rock	ín _{dzàbà}	1. affair, matter 2. discussion, conversation 3. news (pl)
dvàlà dvalile (st)	become conceited be conceited	dzábùkà	become torn; become sad, sorry
ín _{dvángù}	cloth	dzabukule (st)	be torn; be sad, sorry
ín _{dvòdzà, émádvòdzà}	man	kú _{dzábùkà}	sorrow
bú _{dvòdzà}	maleness	dzádze	sister; female parallel cousin (father's brother's daughter; mother's sister's daughter)
ín _{dvòdzàkâtl, émádvòdzàkâtl}	daughter		
1f _{dvòlò}	knee	1ú _{dzàkà}	1. mud 2. weak person
1ú _{dvòngá}	wall		

^f dzàkwá (<dzakwa)	drunkard	éhhé!	exactly
-dzálà (adj stem)	old	éhlà	go down
^u dzálà (<-dzala)	age	ékhâyà (loc)	home, at home
^u dzátjà	1. wild dog 2. rabies	ékúsónì	morning
ⁿ dzâwò	place	élùlâ	straighten; stretch
-dzè (adj stem)	long, high, tall	élùlèkà (<elula)	advise
^u dzè (<-dze)	length, height	élùsà/lusa	herd
^r dzèbé	1. lip; mouth and lips (pl) 2. a tin (can), a mug, a small container	^u élùsì, bélùsì (<elusa)	herd-boy
^f dzélà	desperate (cornered) person	émá- (NP)	(pl)
ⁿ dzélà	hermit, monk	émánà	be stingy
^h dzèshì	European	émándlâ	strength
^h dzìbì	hole (in the ground)	émîni	mid-day
^f dzíndzì	1. a clump of grass 2. dull, stupid person	émítshâ emítshi (st)	become pregnant be pregnant
dzìnwà dzìniwe (st)	become tired be tired	émþólèni (<impela)	in fact
^u dzíwò	clay pot	émvâ	after
^f dzíyâ	grasshopper	émàmà eneme (st)	become happy, be happy
E		éndlùlâ	surpass
é- (PP)	of	éndzâ	marry (said of a woman)
e-/e...ini (lot)	at, to, by, in, into, from, on	éndzìsâ	marry (by arrange- ment between parents)
ékhâyâ	at home	énékâ	hang up the laundry
ésfk'ólwèni	at/to school	éngcà	pass
ébólèkâ	borrow, lend	éntâ	make, do
Ngébbìlèkè R5	I borrowed R5 from him.	éntshâmbâmâ	late afternoon
kuye.		ényányâ	dislike
Ngímboleke R5	I loaned him R5.	éphúkâ/phúkâ ephukile/phukile (st)	get broken, break be broken
ébúsûkù	at night	ésútshâ esutshi	become satiated be satiated
écâ	jump	étâ/tâ (kútâ)	come
		étâmâ/tâmâ	try
		ètèlâ	feel sleepy

étáyélà etayele (st)	become accustomed be friendly	ffsélà	wish (in behalf of someone)
úm étjìsò etulu	match(es) up, above	-físhà (adj stem)	short
		bú físhà (<-físha)	shortness
F			
fá (kûfá) file (st)	die be dead	-ffishànè (adj stem)	short
kû fá (<fa)	1. death 2. sickness 3. disease	sí físhò (<físa)	desire, wish
lî fá (<fa)	1. inheritance 2. growth under the skin	sí fò (<fa)	disease, sickness
lô fá (<fa)	crack	úm fò	fellow
fágólwénì	a half-crown (25 cents)	ím fòlògò	fork
faka	1. put into 2. put on (clothing)	ím fòlòmànè	foreman
fakile (st)	wear	fòmà fomile (st)	sweat, perspire sweat, perspire
lú fàlá	small-pox	úm fòmò	a white mountain berry
úm fànà	boy	lî fù	cloud
fánékìsà	give an example, make a likeness	lî fù	animal's stomach
úm fánékìsò (<fanekisa)	picture	lô fù	disease
sí fánékìsò (<fanekisa)	example	sí fùbà	chest
lî fásítèlò	window	ím fùhlómùhlú	disorder, disarray, helter-skelter arrangement
úm fàtì	woman	úm fùlà	river
ím fènè	baboon	lî fùláhà	load (on a sledge, car, truck)
ím fètí	spitting cobra	fùláhà/fùláhà	flour
úm fí (<fa)	dead person	ím fùlámáshínì	airplane, flying machine
ím fíhílmfíhí	disorder, disarray, helter-skelter arrangement	ím fùmbè	1. large wood house 2. anything held enclosed in hand (derived from a game in which an infumbe is hidden in the hand) 3. riddle
fìkà	arrive		
kó fìkà (<fika)	arrival		
émá fínyílà	mucus		
à	wish, desire		

úm fúmbèsì	brother-in-law (through sisters)	lí ǵǵù	a good singer
fúnà	1. want 2. search for, look for	lú ǵàlò	finger-nail, toe nail
úm fúndìsì	priest, parson, minister	ín ǵálúkhùnì	turkey
bú fúndìsì (cf úm fúndìsì, minister)	ministry	lí ǵàmà	1. name 2. word 3. letter of the alphabet
fúndzà	read	ǵànà	take/accept a lover (said of a girl only)
sí fúndvò (<fundza)	lesson	sí ǵàngà	veld
fúndzísà	teach	ǵàngà	become naughty, mischievous
kú fúndzísà (<fundzisa)	act of teaching	ǵangile (st)	be naughty, mischievous
ín fúndzísò (<fundzisa)	teaching	sí ǵàngì (<ganga)	naughty person; delinquent
fúndzísà	be taught	úm ǵànù	marsula (a tree in the lowveld)
sí fúndzísà (fundzisa)	educated person	bú ǵànú	beer (from fruit of the umganu tree)
fút fúmàlà	get warm	ín ǵànwá	man with several girl-friends
fut fumele (st)	be warm	ín ǵàtí	blood
émá fútshà	fat, oil, grease	lí ǵáyízà	1. miner 2. uncouth person
fútshì	again, and	bú ǵáyízà	1. mining profession 2. uncouthness
fúyà	keep, raise (an animal or bird)	ín ǵcì	aard wolf
ín fúyò (<fuya)	domesticated animal or bird	úm ǵcìbélò	Saturday
	G	ǵcìlātà	enslave
sí ǵàbà	1. class 2. chapter	sí ǵcìlì (<gcilata)	slave
ǵàdzà	watch, keep an eye on	ǵcìnà	end
ǵàdzì (<gadza)	guard	sí ǵcìnò (ǵcìnà)	end
lí ǵàdzè	clod	émá ǵcìyànò	1. particles in air or water 2. germs
ín ǵàdzè	garden		
lú ǵàǵànò	a kind of thorny vine		

gcizà	put on a bracelet	lí gílò	adam's apple
sí gcizò (<gciza)	bracelet	íng gílázì	glass
gcòkà gcokile (st)	put on clothes, dress wear	gìlònk'í	flamingo
sí gcòkò (<gcòkà)	hat	gòbà	fold, bend
gcólótòlà	stare	íng góbíyàné	monkey
ín gcósà	elbow	íng góbólwàné	weevil
gcùngcùmù	goose berry	úm gòdzí	hole (in the ground)
gcwálà gcwele (st)	become full be full	gógò	grandmother, grand parent
lú gcwígcwí	a kind of grasshopper	gòlìkhíphà	goal-keeper
gébéngà	assault	úm gólòlò	lizard
sí gébéngù (<gebenga)	hoodlum	íng gòmà	song
lé gèblútà	rind, shell, pod	sí gónàgónà	car-wax
gècà	chop, cut (with an axe)	íng góngónì	wildebeest
lí gáyíthì / lígédè	gate	íng gòtì	1. accident 2. danger
gèzà	wash	lí gòtjwá (<goba)	pocket knife
lú gíbè	trap made from rope and hair	sí gúbhù	drum
gíbèlà	ride	íng gùbbò	1. blanket 2. dress 3. clothing (pl)
gìdzà	dance	gùcà	kneel
lú gídzi	bank	gucile (st)	be kneeling
úm gídzi (<gìdzà)	ceremony	gúgà	become old, grow old
sí gídzi	1. million 2. mercury (mineral)	gugile (st)	be old
gíjímà	run	Ayigugi lengoma.	This song does not grow old.
sí gíjímì (<gíjima)	messenger	Guga mtimba, sala nhlitiyo.	Old in body, young in heart.
sí gíflà/ságíflà	knob-kerrie, club (with a knob)	gùlà	be ill
		kú gùlà (<gula)	illness

sí gúlânè (<gula)	patient	1f hânsì hàwù! /àwù!	goose oh! (really?!)
íng gúlûbè	pig; wild pig	1f hàwù	shield
íng gúngù	grain pot	úm hélwânè	Swazi robe (men's)
íng gúngúmbànè	porcupine	úm hédènì	heathen
1f gúshà	a local leafy vegetable	1f hěmbè	shirt
úm gwàcò	road	émá hécwù	liquid, sour porridge
íng gwàdlà	girl who has several boy friends (derogatory)	1f hhábhùlà	apple
sí gwádzì	1. young man without girl-friends 2. a failure	úm hhábhùlà	apple tree
úm gwàjà	rabbit	1f hháshì hhàyi	horse no
1f gwálagwàlà	a lout	hhé[màke]!	(expression of surprise)
1f gwàyi	tobacco	1f hhékè	gate
íng gwè	leopard	hhèma	talk in one's sleep; talk nonsense
gwégwà gwégwile (st)	become crooked, be crooked, bent	16 hhèyà	hawk
íng gwènyà	1. crocodile 2. tax-evader	hhéyi (wèná)!	(calling to someone)
íng gwényâmà	1. male lion 2. the King	1f hhòntjì	pig
		1f hhótélà	hotel
		1f hhóvìsì	office
II		sí hhúkù/sáhhúkù	merino sheep
háà!	an expression of surprise combined with negation.	hhùlà	give/get a haircut
há'ba	go	émá hhùngà	madness
kú hámà (<hamba)	departure	1f hhwàbâyí	lout
sí hámàlì (<hámà)	traveller, stranger	1f hfiyà	Swazi national dress
úm hámàlì (<hámà)	traveller	1u hlàbà	aloe
16 hámàb (<hamba)	journey, trip	úm hlàbà	1. world 2. soil, earth
		úm hlábâtshì	soil

^{sf} hlábâtshì	sand	^{fn} hlàntì	1. fish
hlábèlâ	sing		2. a "sister" who becomes a co-wife
hlábélèlâ	sing (in a group)		
^{sf} hlàhlâ	tree	^{sf} hlánù	five
^{sf} hlâkâ	nest	Lésì ^{sf} hlánù	Friday
^{sf} hlákàlâ	ankle	hlànyà	be mad/crazy
hlákánìphâ	become wise	^{lú} hlànyà (<hlànyà)	mad person
hlakaniphile	be wise	hlányélà	1. sow, plant
(st)			2. disseminate, propagate
^{sf} hlákánìphì	genius	^{fn} hlányéìbò	seed
(<hlakanipha)	a wise man	(<hlanyela)	
^{bú} hlákànì	wisdom	^{fn} hlàsè/ìnhlāsì	1. spark
(<hlakanipha)			2. sty
hlàlâ	1. sit	^{fn} hlâtîù	python
	2. dwell, live, stay	^{lf} hlâtshì	forest
hletì/hlclì	3. wait	^{sf} hlâtshì	check
(st)	be sitting	^{úf} hlâtshì	jaw
^{sf} hlàlò	saddle	^{fn} hlâvù	1. grain
(<hlala)			2. bullet
^{bú} hlâlù	beads	-hlè (adj stem)	1. nice
^{úf} hlâmbànyâtshì	Mhlambanyatshi river	^{bú} hlè (<hle)	2. clean, pretty
^{úf} hlâmbì	flock	hlébbâ	beauty
^{úf} hlânâ	back	hlèhlâ	1. whisper
hlángàbêtâ	meet (a traveller)	hlèkâ	2. backbite
hlángànâ	get together	^{lú} hlèkò (<hleka)	dance
^{úf} hlángànò	meeting	hlíndzâ	laugh, mock
(<hlangana)		^{kú} hlíndzâ (<hlindza)	laughter
^{fn} hlàngú	reed buck	^{sf} hlífpì	1. operate
^{fn} hlángwànd	a kind of snake		2. skin (an animal)
^{fn} hlànhlâ	luck		operation
hlàntâ	wash, cleanse		sledge
hlántâ	vomit		

<i>sf</i> _{hl} íphì	sledge	<i>bú</i> _{hó} lèlì (< <i>hó</i> lèlà)	bus conductor's work
<i>fn</i> _{hl} ítíyò	heart	<i>hù</i> lùměndè	government
<i>lf</i> _{hl} òbbò	summer	<i>lú</i> _{hw} àbhá	watermelon
<i>sf</i> _{hl} òbbò	relative	<i>hw</i> álàlà	get dark
<i>úm</i> _{hl} òbbò	1. companion, acquaintance 2. kind	<i>hw</i> alele (st)	be dark
<i>lú</i> _{hl} òbbò	kind, type, special breed	<i>lf</i> híyà	Swazi wrap-a-around/ robe
<i>fn</i> _{hl} ókbò	1. head 2. director	I	
<i>hl</i> ólà	peep, inspect	<i>f</i> -(SP)	they, them
<i>kú</i> _{hl} ólà (< <i>hl</i> ola)	inspection	<i>f</i> -(NP, SP)	it
<i>úm</i> _{hl} óli (< <i>hl</i> ola)	school inspector	<i>fm</i> f-(NP)	(pl)
<i>lf</i> _{hl} òmbè	1. shoulder 2. applause	<i>fn</i> -(NP)	
<i>lf</i> _{hl} òsì	1. cheetah 2. a person who likes meat	<i>fn</i> f?/-ní?	what?
<i>úm</i> _{hl} òtò	spine	<i>ft</i> òlò	1. yesterday 2. some time back (metaphorically)
<i>lú</i> _{hl} ù	row, column, queue	J	
<i>úm</i> _{hl} òbùlò	side	<i>fn</i> _{já}	dog
<i>bú</i> _{hl} òngù (<- <i>bú</i> hlòngù)	pain, sorrow	<i>sf</i> _{já} bàndè	mealie porridge + a vegetable
<i>sf</i> _{hl} òphèkì <i>hl</i> òphà	poor person give trouble	<i>lf</i> _{já} bhàndè	a cannibal
<i>lú</i> _{hl} òphò (< <i>hl</i> upha)	trouble	<i>já</i> bùlà <i>já</i> bulile (st)	become happy be happy
<i>hlwà</i> <i>hlwile</i> (st)	get dark, become dark be dark	<i>lf</i> _{já} há	a young man
<i>fn</i> _{hlwá}	flying ant	<i>lf</i> _{já} límánè	a German
<i>hó</i> lèlà	1. collect into 2. pay wages	<i>sf</i> _{já} límánè	German language
<i>úm</i> _{hó} lèlì (< <i>hó</i> lela)	bus conductor	<i>lf</i> _{já} zì	overcoat
		<i>jè</i> kwá	a kind of bird

lɪ jɛlɛ	older boy	lɪ k' ɛtɪ	cat
lɪ jɛlɛ	jail, prison	ɪn k' ɛwù	1. monkey 2. albino person
m jɛmúkà	pig	sɪ k' ɛbhɛ	boat
lɪ jɛzɪ	sweater	lú k' ɛk' ɛ	sideways (like a crab)
ɪnjɪngà	rich person	sɪ k' ɛlɔ	scissors
jìkà	turn	lɪ k' ɛwù	goose
lɪ jìkà (<jika)	bend, torn	kha (kùkhá)	1. draw water 2. pluck, pick
jìkólètà (<jika)	turn about	ɛmà khá	perfume
lɪ jɪvà	bracelet (solid)	ɪn kháɓà	belly button; umbilical cord
ɛmà jòbò	skin aprons (worn by Swazi boys)	lɪ kháɓèthè	cupboard
lɪ jótɪ	cooking melon	ɪn kháɓì	ox
jòvà	1. inject 2. influence	kháɓlèlà	kick
úh jòvò (<jova)	1. injection 2. influence	khálà	1. cry, weep; morn 2. sound
jóyínà	join (an organization)	sɪ khálà	1. hole (through something) 2. vacancy; space, place
lú jù	honey	lɪ khálà	nose; nostril
úh júbùlà	cassava	ɪn khálà	crab
kádzè/kádzènì	long ago	lɪ khálàtshì	a Colored
k' ák' à	defecate	sɪ khálì	spear
ɛmà k' ák' à	feces	bú khálì	greediness, sharpness
ɪn k' álishì / lɪ k' álishì	wagon	lú khálì	1. waist 2. ridge (of a hill)
úh kámì	my wife	lɪ khándlèlà	candle
lɪ k' ámb	comb	khándzà	1. encounter, find 2. catch up with 3. ritual murder (for crop fertility)
kánjànf?	how? by what means?		
ɪn k' ántfni	brandy, whisky		
ɪn k' ántôlò	court, government office		
kântshí	but, although, while		
lɪ k' ási	carton, box		

khángétà	prepare to receive a gift with hands/hand cupped.	sá ^á khíwò (<akhiwa, be built)	design of building
khànyà	be clean	khíyà	lock
khányìsà	clarify	sí ^í khíyà	key
kú ^ú khànyà	light	lí ^í khòff	coffee
ín ⁿ khányètì	star	khòhlwà	forget
khányìsà	light	khókhò	1. cocoa 2. great grandmother
kháshánè	far	khólwà	believe
lú ^ú khàsì	a kind of grass	lí ^í khólwà (<kholwa)	Christian
émá ^á khâtà	cold	sí ^í khólwà (<kholwa)	Christian way
lí ^í khátànè	1. tick 2. person who lives off of others	bú ^ú khólwà (<kholwa)	Christianity
ú ^ú khâtshì	space	ín ⁿ khómâtì	cow
sí ^í khâtshì	time	khòmbìsà	show
ú ^ú khâyà	person from home	sí ^í khòmbìsà (<khombisa)	seven
lí ^í khâyà	home	ín ⁿ khómó	cow, bull, ox
é ^é khâyà	at home	khónà	so that
lí ^í khèff	cafe	khóná (emph pren loc)	there, here; at this/ that place
lí ^í khèfú	a break, recess	lí ^í khónà	1. corner 2. corn (on toes)
lí ^í khèhlá	old man	ú ^ú khòndvò	1. Nkhondvo river 2. track of an animal
lí ^í khékhè	cake	ú ^ú khòndò	arm
f ^f khéll, é ^é mákhéll	address	khóntà	1. worship 2. be naturalized into Swazi citizenship
khètshà	choose, select	ín ⁿ khónyânè	calf (very young one)
lí ^í khìkhi/líkhùkhù	pocket	sí ^í khónyânè	swarm of locust
khìphà	1. take off (clothing) 2. pay a bill 3. offer (drinks to somebody)	tín ⁿ khòphè	cyc-lashes
lí ^í khìshì	kitchen		
khìtshikà	snow		

l ^f khóríyà/líkhóliyà	gangster, tsotsi	ínkhúlúmò (<khuluma)	conversation
ínkhósátàà, émákhósátàà	1. heiress 2. lightning (when it strikes and causes damage) 3. female cat	ínkhúlúgwàà	thousand
ínkhòsì yéúhlâbà	God (lit: king of the world)	khúlúphàlà khuluphele (st)	become fat be fat
ínkhòsì, émakhòsì	king	-khúlúphêlè (rel stem) (<khuluphala)	fat (of an equal, an animal)
búkhòsì (<inkhosi)	kingship	síkhùmbà	skin, leather
ínkhòsíkàtí, émákhòsíkàtí	royal wife	úm ^h khùmbì	ship
khótshà	lick	khùmbúlà	remember
síkhòtshà	veld	khúmólà	undress; change clothes
síkhòvâ	owi	khumulile (st)	be undressed
l ^f khùbâ	hoe, plow	khumulile (perf)	have changed clothes
úm ^h khúhlànè	a cold	ínkhùngù	fog, mist
ínkhùkhù	chicken	lúkhônì	firewood
síkhúkhúkàtì	hen	khútshálà khutshele (st)	become active be active, be industrious
khúlà	1. become big 2. grow 3. become mature	l ^f khwá	handsome fellow
lúkhùlà	weeds	úm ^h khwá	knife
khúlókèlà	greet (on arrival at a homestead)	síkhwâmà	bag, purse; sack; pocket
-khùlù (adj stem) (of khula)	1. big, large 2. great	lúkhwèklwè	rash, scab, eczema
síkhùlù (<-khulu)	chief	l ^f khwèlà	the whistling of a group
búkhùlù (<khulu)	greatness, bigness	khwélà	1. climb into (a tree, vehicle, etc.) 2. ride be aboard
l ^f khùlù	a hundred	khwele (st)	jealousy
khúlúmà	speak, talk, converse	síkhwêlè	son-in-law, brother-in-law
síkhúlúml (<khuluma)	speaker, talkative person	úm ^h khwényânè/ umkhwenyana	stand back, move away
		khwèshà	
		ín ^h k'ì	ink

sí klábhù	merino sheep	kùtshânti	day before yesterday
lí klábìshì	cabbage	kútshì	which, that, whether, if
kódvà	but, however	kwá- (PP)	of
sí l' ólwà	school	kwámânjé	as for now
lí k' ínóbhò	button; light switch	k' wátà k' watile (st)	become angry be angry
ín k' ómìshì / lí k' ómìshì	cup	sí k' wàti	unskilled laborer
s' k' ómù	location	kwé- (PP)	of
kôná	it	ín k' wólè	whistling (by an individual)
ín k' ónjàné	swallow	sí k' wénèdì / sík' wénèdè	debt
kónjè	1. whether 2. by the way		
ín k' ônzò (<khonta)	sermon, worship	lí kwíndlá	autumn produce (maize, pumpkins, etc.)
sí k' óshík' áli	cart		
ín k' ósíkàzì	wife		
lí k' ótápénì	avocado	1á- (RP)	(pl)
sí k' ótèlà	tin can	1á- (DP)	these
k' ótìní	cotton	1á- (PP)	of
kù- (OP)	you: it	1á[Màmbà]	wife's name after marriage (using her family name; lit: of Mamba)
kú- (NP, SP)	it		
kúbà	that, for	-là (rel stem)	over here
kúbè	if; as soon as	lăbà (dem)	these
lí k' ólâ	Indian (derogatory)	lâbâ (dem)	those yonder
lí k' ólúlu	flea	lábâ- (AP, RP)	(pl)
ín k' ùmbà	shell (of an animal)	úm lăbâlăbâ	a game like checkers or chess
kùmbé	may be, perhaps	lăbb (dem)	those
ín k' ūnzì	bull	lí lăhìlè / lí lăhìlâ	coal
kúsâsâ / k' sâsâ	dawn	lăhìlékâ	become lost
kúsâsâ / k' sâsâ (<sa)	tomorrow, in the morning; in the future (metaphorically)	lahlekile (st)	be lost
kùsfhlwà	after sun-down	lô lăkâ	violent temper
kútè	so that		

L

lálà	lie down, go to sleep, fall asleep	úm lāzà	why
lele (st)	1. be asleep 2. be stupid, foolish	léc- (PP)	of
lálélà	1. listen 2. be obedient	léc- (RP)	(sg, pl)
sí lálélì	listener	lè- (DP)	this, these
(<lalela)		-léc (rel stem)	over there (out of sight)
lámí- (AP)	(pl)	lèlā (dem)	that yonder
kwé lāmà	follow (in line of birth)	sí lèlè	a leafy vegetable
lāmbà	become hungry	lèlì (dem)	this
lambile (st)	be hungry	lélí- (AP, RP)	(sg)
úm lāmù	brother-in-law (said by wife's sister), sister- in-law (said by a husband)	lèlò (dem)	that
lāmùhlà	today	bú lèmbù	spider
lāndzà	1. fetch 2. narrate	lémí- (AP)	(pl)
lāndzà		lén- (AP)	(sg)
lāndzèlā	egret, tickbird, cowbird	lènā (dem)	these
lāngà	1. sun 2. day	úm lèntè	leg
lāphà (loc)	here	lèsá (dem)	that yonder
lāphà	when, as soon as, after	lèsá (AP, RP)	(sg)
lāphá (loc)	there, yonder	lèsi (dem)	this
lāphò	there	Lésíbilí	Tuesday
lú lātà	cream	Lésíhlánù	Friday
lāwà (dem)	these	Lésínè	Thursday
lāwá (dem)	those yonder	Lésítshâtù	Wednesday
lāwò (dem)	those	lèsò (dem)	that
lāwù	a Hottentot	lèlā (dem)	those yonder
lāwù	boys' hut	létí- (AP, RP)	(pl)
láyíà	light (a cigarette, stove, candle lamp)	lètì (dem)	these
láyìsì/fláyìsì	rice	létín- (AP)	(pl)
		lètò (dem)	those
		létshà	bring
		sí lèvù	beard
		lèyá (dem)	that yonder; those yonder
		lèyò (dem)	that; those

1f- (NP, SP)	it	lőkù (dem)	this
lì- (OP)	it	lókú- (AP, RP)	(sg)
lìlà	moan	lókújàà	so-and-so
sf lìlò	moaning, weeping	(cf ilokujana, such-and-such)	
(<lìlà)		lòkwá (dem)	that yonder
úm lìlò	fire	lòlò (dem)	that
lìmà	plough, cultivate	lòlù (dem)	this
sf lìmà	stupid person, fool	lólú- (AP, RP)	(sg)
bú lìmà	stupidity	lòlwá (dem)	that yonder
(<silima)		lóm- (AP)	(sg)
límátà	hurt, damage	úm lòmò	mouth
úm lìmì (<lima)	farmer	sf lòmò	champion
bú lìmì (<lima)	agriculture	lònà (dem)	this
sf lìmò (<lima)	any cultivated edible; produce	lóná (emph pron)	it
lìngà	try, tempt, test	sf lòndzà	sore, wound
lìngì	ring	bú lóngò	cow dung
lìngàà	be equal to	úm lòtshà (no pl)	ashes
Lìsòntfò	1. Sunday 2. church 3. seven	lòwá (dem)	that yonder
lìtà	joke	lòwò (dem)	that
lò- (RP)	(sg)	lòyá (dem)	that yonder
lò- (DP)	this	lòyì (dem)	this
sf lò	lion	lú- (NP, SP)	it
tf lò	tape worm	lù- (OP)	it
lòbá (dem)	that yonder	-lúhlâtà (rel stem)	1. green, blue
lòbò (dem)	that	(cf lúhlâtà, green grass)	2. uncooked
lòbòlò	lobolo	bú lúhlâtà)	3. uneducated
lóbú- (AP, RP)	(sg)	(<lúhlata)	4. uncouth, rude
lógwàjà	rabbit	sá lúkátì	old woman
lòkò (dem)	that	-lúkhûnì (rel stem)	hard, difficult
lòkù/fìlókúzàà	such-and-such	(cf lukhuni)	
		bú lúkhûnì (<lukhuni)	hardship
		-lùlâ (rel stem)	1. light in weight 2. easy

lǒyì (dem)	this	lóngisà	fix up, straighten up
lú- (NP, SP)	it	lùngú! (id)	peep!
lù- (OP)	it	lùngù, bélùngù (<lunga)	a European
-lúhlâtà (rel stem) (cf lúhlâtà, green grass)	1. green, blue 2. uncooked 3. uneducated 4. uncouth, rude	-lútfútùvâ (rel stem) lwá- (PP) lwà	dusty, dirty (of a person) of fight
bú lúhlâtà (<lúhlâtà)	greenness, rude	sí lwànè	animal
sá lúkátì	old woman	bú lwànè (<silwane)	savagery
-lúkhûnì (rel stem) (cf lukhuni)	hard, difficult	lwé- (PP)	of
bú lúkhûnì (<lukhuni)	hardship	lú lwémbúlwémbù	snow
-lùlà (rel stem)	1. light in weight 2. easy	lú lwîmì	tongue, language
í lùlà, émalùlà	ruler		
bú lùlà	lightness, weight	lù- (OP)	him/her
sé lúlekò (<élúlekà, advise)	advice	ma (kúwà)	1. stand 2. stop; wait
sí lúlu	grain storage basket	màbhàlànè (<bhàlà)	secretary, clerk
lí lúlwànè	bat	mākè	my mother
lúmà	1. bite 2. itch	māké lómkhûlù	senior maternal aunt
lumbà	1. practice witchcraft 2. make, invent, do wonders	māké lómucânè	junior maternal aunt
lumbì, bélumbì (<lumba)	1. a European 2. inventor	mākè-tâlà	mother-in-law
lumbì (<umlumbi)	western pattern of behaviour	í mākèthè	market
lùngà lungile	become fine be good/okay	màkòtí	bride, daughter-in-law
lùngè	1. joint 2. member 3. butcher-bird	í málí	money
		málûmè	maternal uncle
		mámátshèkà	grin
		mambà	mamba snake
		lú Mambà	wife's name after marriage (using her family name; lit: of Mamba)
		-mándlà (rel stem) (<emandla)	strong

mánè (conj)	that but; it is just	mémétèlà	announce
mángàlà mangele	become amazed/surprised be amazed/surprised	^í méyilì	1. a Swazi game like checkers or chess 2. passenger train (as opposed to freight train)
mǎnggòzà	mango		
mânjè	but now, and now		
mánkánjànè	distilled beer		
-mântì (rel stem) (<emanti)	wet	mhláwum̀bè	may be, perhaps
^{bú} mântì (<emanti)	dampness	-mhlôphè (rel stem)	white
mátálási	mattress	^{bú} mhlôphè (<-mhlophe)	whiteness
-mátimà (rel stem)	heavy, difficult	^{bô} mí	maggots
(cf -ntima, black)		^{sí} mìlò	character
		mísà	1. cause to stop 2. erect
mbàtshà	drape clothes around oneself	m̀khùlù	grandfather
mbetshe (st)	be draped, dressed	-mā̀ndzì (rel stem)	pleasant, nice (with ref to food, holidays, sport, film, story, news)
màyàbà	long-tailed bird	^{bú} mā̀ndzì (<-mā̀ndzi)	pleasantness
máyé [bàbè]-è!	(expression of dismay, rejection, joy)	-mā̀nè (rel)	gentle
mbà	dig	m̀nggò̀m̀nì	mung bean
-mbàlwá (rel stem)	few	-m̀nyámà (rel stem)	black
(<bàlwà, be counted)		^{bú} m̀nyámà (<-m̀nyama)	darkness
^{bú} mbàlwá	fewness	^{sí} mò	state, condition
^{úm} mbīlā	maize, corn	^{sí} mókò	steam
mbònyà	cover up	^í mòtò	motor car
^{sí} mbònyò (<mbonya)	lid	móyítèlà	smile
^{lí} mbùkà	deserter	-mphôfù (rel stem)	1. cream-colored 2. poor
-mdzàkà (rel stem)	fawn-colored	^{bú} mphôfù (<-mphofu)	poverty stricken
^{lí} Mélikà	an American	-mphùngà (rel stem)	grey
^í Mélikà	America	^{bú} mphùngà (<-phunga)	greyness; old age
mémétà	shout		

-msùlwá (rel stem) (<ésùlwà, be wiped, cleaned)	innocent	nákúzá/ nákúzàà (cf inakuza, such-and-such)	so-and-so
mphumphutseka	grope about in the dark	ⁱ nàlá nàmà	abundance tease (for fun)
^{bú} msùlwá (<-msulwa)	innocence	ⁱ nàmànčđì nángàbè	cold drink if
-mtfûbì (rel stem)	yellow	nángù (cf inaku, such-and-such)	so-and-so
^{bú} mtfûbì (<-mtfubi)	yellowness	^{sí} nánátèlò	1. an oral praise-poem 2. a word or phrase from the praise-poem used as the name of a person (in place of his sibongo)
^{sí} muŋgùlú	dumb person	^{kú} nâní?	what's the reason? (lit: it is with what?); why?
-mûnyù (rel stem)	sour	A: Ungahlali kulesitulo.	Don't sit on this chair.
^{bú} mûnyù (<-munyu)	sourness	B: Kunani?	Why?
ⁱ mvèlò	nature	násè	when
N		^ú ncàdvò (<ncwadza)	penis box
nà- (cf nè-) ná-	and, with if, when	-ncàmà (rel)	narrow, thin
^ú m ná[kêtfù]	brother, male parallel cousin, (father's brother's son; mother's sister's son)	^{bú} ncàmà	thinness
náà? Uyahambá naa? Uyadla naa?	(yes/no question marker) Is he going? Is he eating?	-ncánè (adj stem)	small
nábó [Thándí]	mother of Thandi	^{bú} ncánè	smallness
émá		-ncányánà (adj stem)	small
nákhoná	also when, even when	^{lí} ncêlè ncêsí!	left-handed person sorry!
ⁱ nákú/inákúzá/ ínákúzàà (cf nangu, nakuza, so-and-so)	such-and-such	-ncõnò (rel stem)	better

bú ncõnd (<-neono)	improvement	bú nēsì (<nesì)	nursing profession
lì ncùsà ncwàdzà	delegate 1. put on a penis box 2. get ready, (said about man)	ngà- (cf ngè-) émá ngà ngăkò-ké	by means of lies therefore, consequently, so
lì Njìyà ì ndìzà	Indian airplane	Ngilambile ngako-ke sengiyadla.	I am hungry so I am already eating.
émá ndlà	strength	Uyagula ngako- ke akaye esibhedlela.	He's ill therefore let him go to hospital.
sá ndlà	hand	ngânì Uhamba ngani?	by/with: what? how? How are you going?
bú ndvùnà-nkhûlù	Prime Minister's work	ngênì? (with a nega- tive verb) Kungani wena ungahambi kuya ekhaya?	Why? Why haven't you gone home?
lì Ndzébêlè ndzìndzà	an Ndebele 1. be stranded, be broke 2. wander about aim- lessly	ngàphámbì	before
kú ndzìndzà	the act of wondering aimlessly	lì ngcè	vulture
sì ndzìndzà (<n/zìndza)	1. person who is stranded, broke 2. person who goes about aimlessly	lì ngcìná sá ngcòtìb	steen buck hail
nè- (cf nà-)	and, with	-ngcùnú (rel stem)	naked
né- (cf ná-)	if, when	bú ngcùnú (<-geunu)	nakedness
-nè (adj stem)	four	ìngcùgcé	giri of marriagable age
Lésì nè	Thursday	-ngcwêle (rel stem)	holy
sì nè	fourth	bú ngcwêlè (<ngcwêle)	holiness
-né-nè (rel stem)	plump, chubby, (of a baby)	ngè- (cf ngà-)	by means of
-nêngì/-nyêntì (adj stem)	many, much	ngèkútshì	since, because, in that
bú nêngì (<-nengi)	quantity, amount	ngémhlómúnyè	day after tomorrow
úm nènkhé	snail	ngémúsó	in the future, tomorrow
nēsì	nurse		

ngêncá	because	nîní?	When?
¹ nggádzè	garden	Uvuka nîní?	When do you get up?
-nggákà []	as big as []	-njálò (rel stem)	like that
(rel stem)		bú njálò	hidden self, character
nggàkí?/nggàkhí?	How many?	(<-njalo)	
(adj stem)		njálò-ké	thus and again
Nibanggaki	How many are you	njálò-njé	and again, like that/this
ekhaya?	at your home?		merely, only
Bafana	How many boys are	-njàní	how?
banggaki?	there?	Kúnjàní?	How is it (with you)?
-ngángà (rel	equal to	-njè (rel stem)	like this
stem)		njéngà (adv)	like, such as
úm nggàní	companion, friend	-njéngà []	like []
sí nggàní	boy friend, girl friend	(rel stem)	
bú nggàní	smallness	njéngóbà	since, because
nggěná	enter, come in	njìngà	become rich
nggètà	give more	njìngile (st)	be rich
lí Nggísì	an Englishman	sí nkhwà	bread
sí Nggísì	English	Nkúlúnkùlù	God
sá nggòmà	indigenous doctor,	úm nò, imino	finger
	herbalist (by virtue	nòkò phélà	even though, although
	of spirit possession)	nómà	1. or
úm nggòzà	mango tree		2. whether
nggubòzìbôvú	Zionist (red robe	nómà-ké	3. even if
	branch)		even if, even though,
ká Nggwànè	Swaziland	nònà	or else
Nggwànè	a Swazi	nonile	become fat
sí nggwànggwà	mealie porridge +	-nsùndvù (rel	be fat
	emahewu	stem)	brown
ngì- (SP)	I	bú nsùndvù	browness
ngì- (OP)	me	tí ntà	pubic hair
ngǒbà/ngǒbè	because	-ntàshǐngà/	so-and-so
ngǒbà phélà	because	ntàshǐngànà	
nì- (SP)	you (pl)	(cf intashinga,	
nì- (OP)	you (pl)	such-and-such)	
níkà	give	ntàzingà	so-and-so
ú nìnà	his mother	(cf intazinga,	
		such-and-such)	

umú nt fù	person	ínyàmà	1. meat 2. flesh
sí nt fù	humanity	sí nyàlò	sprain
bú nt fù (<umuntfu)	human nature, humaness, character	um nyámà (no pl)	bad lick
lú nt fù	common people, the masses	sí nyámà	bad luck
úm nt fwanà	child	nyámálàlà nyamalele	disappear be out of sight
úm nt fwanè-sikólwà	student	í nyàndzà	bundle
éma nt i	water	bú nyàngà	indigenous medical profession
-nt ímà (rel stem)	black	úm nyàngò	doorway
bú nt ímà (<-tima)	blackness	nyàsè	the previous year, year before last year
nt jìnt jà	change	lú nyàwò	foot
éma nt jìnt jìwànè	mumps	kwényányà	hate, dislike
lì nt jwêlè	chicken	-nyé (encl stem)	one, same one
ntòkánjè/ ntòkánjàne, (cf intokanje)	so-and-so	-nyè (adj stem)	other, another
éma nt óngòmánè	peanuts	-nyeñtì/nèngì (adj stem)	many, much
lú nwàbù	chameleon; fickle person	bú nyèntì (<nyenti)	quantity, amount
lú nwělè	hair	-nyèntàhà (adj stem)	fairly much
nx! /X!	(expression of annoyance)	nyónkhólbà	eye someone suspiciously, look at in an unfriendly way
lú nyà	1. meanness 2. strictness 3. callousness	ú nyòkò	(your mother)
úm nyàkà	year	úm nyövù	wasp
nyákènyè	last/next year (i.e., "another" year)	nyúká/ényúká	go up
éma nyàlá	something bad/indecent	nyúsà/ényúsà	send up; go up
nyàlò	now	sé nyúsámfulà	1. young man without girl friends 2. a failure (cf "up creek", out of luck)

nyûzi	mule	phákámisà	raise
bûnzimà	hardship, difficulty	ímphàlálà	impala
	O	ímphálámpàlà	1. roan or sable antelope 2. signal horn
olíntjì	orange tree	líphállshì	mealie porridge
oma (kǒmà)	become dry	phàmbánà	go in the opposite direction
omile	be thirsty		
ona (kǒnà)	1. sin 2. spoil	síphàmbánò (<phambana)	cross
sònl (<ona, sin)	sinner	phándlwà	get something into the eye
ónákàlà	become spoiled	ímphàngêlò	guinea fowl
onakele (st)	be spoiled	phàphà	1. fly 2. be forward, be nosey
-ónkhè (quant stem)	all, the whole of		
ónkh' émálàngà	everyday	líphàphù	lung
ósà	roast, grill, toast	phátshà	1. touch 2. carry (in hands/arms); have 3. bring back
óyà	wind, air; spirit	phetshe (st)	be carrying, be touching
	P	úmphátshì	the person responsible for something
sípatjì	wallet, billfold	úmphátshí lómkhûlù	director
sípekè	bacon	síphátshímańdlà	director
pélèpélè	pepper	pháyínàphù	pineapple
sípénèdè	safety pin	phèkà	cook
ípensèll	pencil	úmphèkì (<pheka)	cook
úmphéntjìsì	peach tree	búphèkì (<pheka)	cooking profession
pha (kûphá)	give	phéla phelile (st)	get finished be finished
líphànla	twin	phêlà	incidentally, by the way
ímphàhlà	1. any object possessed by someone; goods (p1) 2. a cow; cattle (p1)		
lúphàhlà	roof	líphèlà	cockroach
ímphàkà	1. grey wild cat 2. any wild animal used in witchcraft 3. a greedy person	phéndvùlà	answer

i ^m phéndvùlò (<phendvula)	answer	síphítshíphítshì	hurry-scurry
líphèphà	paper, newspaper	líphìvà	a water buck
líphéphándzàbà	newspaper	síphíwò (<phiwa, be given)	ability
íphéphézélà	a dance	síphó (<pha)	gift
síphètfo (<phetsa)	end, ending, conclusion	síphóhlongò	eight.
phéthíloìì	petrol, gas	búphólófìthì	prophet's work (biblical)
-phí?	which?	búphólófìthì	Zionist prophet's work
Ufuna muphí?	Which one (who) do you want?	líphòndvò	horn
-phí?	where?	ú ^m phóphò	pawpaw tree
i ^m phí	1. army; raiding party 2. battle	phòsà	miss
líphìkò	wing	phósisà	err, make a mistake
phìlà	1. be well 2. be alive	síphósìsà (<phosisa)	mistake
líphílìsì	pill, tablet	líphóyísa	policeman
i ^m phìlò (<phila)	health, life	búphóyísa	police work
ú ^m phímbo	throat	phúcùkà	become civilized
phìndzà	repeat	phucukile (st)	be civilized
phíngà	1. commit adultery 2. mating of dogs	i ^m phúcùkò (<phucuka)	civilization
síphíngì (<phinga)	one who commits adultery	phúkà/éphúkà phukile (st)	get broken be broken
phípà	cleaning up a child's mess (defecation)	phúmà	go out of; come from
phísà	brew (beer)	i ^m phúmphútshè (<mphumphu - tshèka)	blind person
líphîsì	an expert hunter	phúmúlà	rest
é ^m phîsì	peas	phumulile (st)	be resting
i ^m phîsì	hyena	i ^m phúmùlò	nose

phúndlà	prune (branches from trees)	lɪ́ pɔ́sɪ	mail, post office
lɪ́ phúngà	scent, bad smell	lɪ́ pɔ́lángò	board, plank
ɪ́m phúngǎnè ɪ́m phungane elubisini	fly ("a fly in the milk") an unwelcome person; someone who butts into other peoples' affairs	lɪ́ pɔ́lázɪ	farm (esp. Afrikaaner farm)
		lɪ́ pɔ́lèdè/lípɔ́lèdɪ	plate
ɪ́m phùngûshè	jackal	sɪ́ pɔ́mù/sípuno	spoon
lɪ́ phùphò (<bhùdzà dream)	dream	ɪ́m pìnzɪ	duiker
ɪ́m phùphiù	1. flour 2. mealie (corn) meal 3. anything that has been ground	sá- (PP)	of
		sá	send/take (something/ someone) to some place
phútà/éphútà phutile (st)	get delayed be late	sa (kûsá)	1. dawn; become day 2. become clever
-phùtɪ (rel stem) (cf lɪ́phùtɪ, a kind of yellow pump- kin)	yellow-orange	sile (st)	be day, be clever
phútshàtà	feel about (for something)	kû sá	dawn
phùyà phuyile (st)	become poor be poor	ɪ́mù sá (no pl)	kindness
lɔ́ phùyà (<phuya)	poor person	sɪ́ sá (cf umusa)	compassion
bú phùyà (<phuya)	poverty	sábélà	answer (when called)
sɪ́ pɪ́kɪlɪ	nail	lɪ́ sálà	saw
lɪ́ pípì	pipe	lɪ́ sàkà	sack (for food, flour, sand)
lɪ́ pítɪkòtɪ	petticoat	sákàtà	1. scatter 2. broadcast
póndó	a pound	ɔ́m sákàtɪ (<sakata)	announcer
pópólà	examine a patient	ɔ́m sákàtò (<sakata)	broadcasting service; radio station
kú pópólà	examination (medical)	sálà	1. remain, stay behind 2. baby-sit
		sele (st)	be remaining
		lɔ́ sàphò	off-spring
		sáti/sátí, táti/tâtí (<ati)	wise man

sé- (PP)	of	úú sháyèlì (<shayela)	driver
sébéntì (pass setjenta)	1. work 2. be treated (by an indigenous doctor) (pass)	bú sháyèlì (<shayela)	driving profession
kú sébéntà	work	shíólónì	a shilling (10 cents)
sí sébéntì (<sebenta)	worker; servant	sí shéll/séshéll	suiter
úú sébéntì (<sebenta)	1. work, business, task 2. personal matter	úú shéshì	Anglican
lú sékwànè	minnosa plant (used in the incwala ceremony)	shéshìsà	act quickly
lì sélà	thief	úú shì	stripe
bú sélà	thievery	úú shì úúshìdì we- nkosazana	rainbow
ín sèlè	ratel	shìbà	dunk
séúndè	perfume (scent)	lì shìdì	sheet
séngà	milk	úú shìní	1. machine 2. factory, mill
lì séntì	cent	shìsà	burn; be hot
sha (kúshá)	1. burn 2. dry up (of a river)	Kuyashisa.	It is hot.
-shà (adj stem)	new	-shìsàkó (rel stem) (<shisa)	hot
bú shà (<sha)	newness	shíyà	get ahead; leave behind
shàdà	get married, marry	lì shíyà	eye brow
shadile(st)	be married	sí shíyàgàlòlùnyé	nine
sháládi	salad onion	sí shíyàgàlòmbìlì	eight
lì Shàngànè	a Shangane	shò, shito (perf)	say
shányélà/ tshányélà	sweep	Uyakwati Kulisho?	Do you know how to say it?
lì sháshátì	a sore in the throat	úú shò (<sho)	sentence
shàyà	1. beat, strike, flog, hit 2. play (a song) 3. telephone	lì shókì	chalk
shaya tandla	applaud, clap	lì shóngólòlò	1. millipede 2. kudu
shaya lucingo	phone	shòshà	crawl
sháyèlà (<shaya)	drive	sí shòshá (<shosha)	one who can't walk

shùkèlà	sugar	émasimbà	feces
shúmáyéla	preach	if sîmbi	1. iron, metal
in shúmáyélob (<shumayela)	sermon	simódèni	2. bell
if shûmi	1. ten	in sîmi, émasîmi	3. iron (for ironing)
	2. a rand (ten shilling note)		4. (metal) tool
shúcúla	put on a head-scarf		a modern dance
sf shúcúlò (<shucula)	headscarf	in sîndvò	1. field
sî- (SP, OP)	we, us	sîndzà	2. myth (sg)
sî- (OP)	it	sîndzile	noise
sf- (SP, NP)	it	in sîngò	become safe
émasî	curdled milk, curds	in sînsi	be safe
ûmû sf	smell of roast/ burning meat	in sîphò	razor
lû sîbà	1. feather	sîsf	a kind of tree
	2. pen	bû sîsîtèlì	soap
sîgòbàgà- lòlùnyé	nine	sîtà	sister
bû sfkà	winter	ûm sîti	nun's profession
-sîkàti (adj steni)	female	ûm sîti (no pl)	help
sf sîkàti	femineness, woman- liness	lû sîtd (<sita)	helper, assistant
sîkfîlîdî	cigarette	ûm sîzi	soot
ûm sîlà	1. tail	lû sîzi	sorrow
	2. newcomer	in sò	kidney
sîláhà	slit the throat of an animal (slaughter)	ûm sò (no pl)	1. tomorrow
if sîláhà	butchery	if sò/lîhîlò, émèhîlò	2. future
ûm sîlîngà	syringa tree	bû sò	eye
in sîmángò	simango monkey	ûm sòbhò	face
in sîmbà	genet	if sòbhò	meat juice, gravy
			1. soup
			2. gravy

lɪ sòkà	a young man with many lovers (complimentary)	sɪ sùsá	cause
bú sòkà	act of going about with several girl friends	lɪ sùsù	susu (a squash-like vegetable)
lɪ sòkìsì	sock, stocking	lɔ sùt fù	1. Lesotho 2. Sutu river
sómà	court, flirt, date	úm sùt fù, sésùt fù	a Mosotho
sómándlā	God (lit: owner of strength)	sɪ sùt fù	Sesotho language
úm sómblhúlókò (<sómblúlúka, uncoil)	Monday	lɔ swánè	new born-baby
sóná (emph pron)	it	lɪ swàtì	a Swazi
lɪ sòndvò	wheel	sɪ swàtì	siSwati language
sòndzèlā	come nearer	lɔ swáyì	salt
lɪ sòngò	armring	lɪ swídì	candy
sònf (<ona)	sinner		
lɪ sòntfò (<sontsha)	1. church 2. Sunday 3. seven	lɔ- (PP)	of
sòntshā	1. go church, worship 2. wring (a cloth, a neck, etc.); murder	tà/eta	come
lɔ sòtí/lúswêti	eagle	lɪ tábhànè	a local edible tuber
strú!	it's true	lɪ táfùlā	table
lɪ sù	a plan for solving a problem	tálā	1. bear, give birth to 2. bear interest
sɪ sù	1. stomach 2. pregnancy	sɪ táládì	street
sùkà	move away (from a place)	lɪ Tálíyánè	an Italian
bú sùkù	night	sɪ Tálíyánè	Italian language
lɔ sùkù	day	támā	strive, try
sùkúmā	stand up	Ubotama	you must try to arrive
súlā/ésúlā	clean, wipe	kusheshe ufike.	earlier.
hè	Natal duicker	támátìsā	stir (a thin liquid)
		sɪ támbù	samp (hulled corn)
		támúlā	yawn
		ín tázíngā/íntázíngā	such-and-such
		(of ntanzinga, so-and-so)	

te (kûté)	be lacking	sí tfómbè	picture, image
lí ^h té (<te)	nothing	tfómbà	1. reach puberty 2. become rusty
-te [] (rel stem) (<te)	without []	ín ^h tfómbí (<tfomba)	young girl (of marriageable age)
té- (PP)	of	ín ^h tfómbò	1. fountain, spring 2. malt
ín ^h táshíngà/ íntáshíngà (of ntashinga)	such-and-such	-tfómbònkhalà (rel stem)	rust-colored
tékà	1. marry (of a man) 2. be married (pass) (of a woman)	ín ^h tfóngà	stick
sí ^h tèkì	steak	ín ^h tfóngà	a Thonga
tékúlà	joke	lí ^h tfóngà	badly behaved person
sí ^h témbù	stamp	bú ^h tfòngò	drowsiness, sleepiness
ténwáyà	scratch (an itch)	tfósà	fry
sí ^h téshì	bus station	tfótà	collect firewood
tfálà	carry	lí ^h tfúbà	chance
ín ^h tfálò (<tfala)	load; luggage	tfúkà	insult
ín ^h tfó	thing	tfúkà tfukile (st)	get frightened be frightened
sí ^h tfó	1. leg 2. any part of the body	ló ^h tfùlì	1. dust 2. trouble
lí ^h tfó	something	lí ^h tfúmbá	boil
tfókótà	become happy	éma ^h tfimbù	1. bowels 2. chittlings 3. hoses, tubes
tfokotile	be happy	tfóngà	sew
tfólà	find	ín ^h tfúntì	shade
lí ^h tfóblè	calf (of a cow)	éma ^h tfúntì	collection of shadows (late afternoon)
ín ^h tfóblò	wattle tree	sí ^h tfúntì (cf umtfuntì)	shadow
tfómbà	1. rust 2. reach puberty	lí ^h tfúntì	omen (bad)
ín ^h tfómbátàhà, ematfombatana	girl		

sí _{tfùngò}	small bundle	tì- (OP)	them
sí _{tfùphà}	1. thumb 2. six	úú _{tì}	1. kraal, homestead 2. village
ín _{tfùtfú} (cf lutfùtfu)	smoke	tíkì	a tiekey (2 1/2 cents)
lú _{tfùtfú}	hot ashes	úú _{tílǎnè}	Mtilane river
tfùtfúkà	1. develop 2. change places	úú _{tímbà}	body
úú _{tfwá}	a Bushman	sí _{tímlà}	train
tfwálà	carry on the head	tín- (NP, SP)	They
tfwele (st)	be carrying	tìn- (OP)	Them
ín _{tfwálà}	louse	sí _{tínì}	brick
úú _{tfwáld}	load	lí _{tíyà}	tea
tfwásà/etfwasà	change to a new season	úú _{tíyà}	thread
ín _{tfwásáhlòbbò} (cf tfwasa, lihlobo)	spring	sí _{tjǎ}	dish
thándàzà	pray	tjálà	plant
úú _{thándàzì} (<thandaza)	one who prays	sí _{tjǎld} (<tjala)	plant
tháyì	necktie	tjǎní (bu- cl)	grass
í _{thékìsì.} émáthékìsì	taxi	lí _{tjè}	stone
úú _{thíntángwè}	peacock	tjélà	tell
thìshèlà	teacher	ín _{tjǎntjì}	change
bú _{thìshèlà}	teaching profession	lí _{tjǎtjì}	a young girl
thúlà	become quiet	s' _{tjús'mí-i}	a person who pretends to be important or educated (from "excuse me")
thulile (st)	be quiet	tjwálà (bu- cl)	beer
kú _{thúlà}	quietness, peace	ín _{tjwèbè}	1. beard 2. bearded man
sí _{thóll} (<thula)	quiet person	ín _{tókánjè/} ntokanjana (cf ntokanje)	such-and-such
sí _{thólù}	deaf person	émá _{ldld}	dew
tf- (NP, SP)	they	sí _{ldld}	store

1f tó mù	bridle	tshatsha ngemphama	clap
tóná (emph pron)	they/them	tshatsha ngakhisi	kiss
1f tótóyí	cockroach	tshatsha umfati	take a wife
bû tshá	enmity	éma tshé	saliva
ín tshàbà	mountain	tshékwanè	hammer-head
úm tshákàtshì	witch-doctor	tshèlà	1. pour, 2. bear fruit
tshámà	dance (by woman)	sí tshèlò (<tshèlà)	fruit
ín tshámámà	afternoon	tshémà	hope
ín tshámò	1. rope, string 2. capital punishment	úm tshèndzè	milky way
úm tshámò	vein	1f tshèndzèlè	partridge
1f tshámò	bone	ín tshénètjà	hare
úm tshámò	mouthful	tshéngà	buy
ín tshámò	neck	um tshéngì (<tshenga)	customer, buyer
tshándzà	like, love	tshéngísà	sell
1ó tshándvò (<tshándzà)	love	úm tshéngísì (<tsheng isa)	seller
kú tshándzà (<tshandza)	love	ín tshéngò (<tshenga)	price
1f tshàngà	pumpkin	úm tshètò	law
1f tshàngá	thigh	tshì, tshíté (perf)	say
tshányélà/ shányélà	sweep	1ó tshí	stick
úm tshányèlò (<tshanyela)	broom	úm tshí	1. tree 2. medicine
-tshâtfù (adj stem)	three	ín tshíní	otter
1ésí tshâtfù	Wednesday	tshìntshà	touch
sí tshâtfù	third	-tshítè (rel stem)	certain
tshátshà	1. take, pick, choose 2. catch (a bus) 3. marry (said about a man only)	úm tshwánà, bétshwánà	a Notswana
		sí tshwánà	Tswana language

l ^f túbà	dove	sí vándzè	small field, garden plot
sí túbò	chair	l ^f vè	country
l ^f túbù	rain, thunder	sí vè	1. nation 2. nationality 3. foreigner
l ^u twànè	toe	vèlà	begin to appear
-twí (adj (stem)	very small	vêlè (st)	appear
étûlù (<litulu)	up, above	vélè	indeed
		ím vèlò	nature
		l ^f ví	1. voice 2. knee cap
ú- (SP)	he, she, it	l ^f víkì	week
ù- (SP)	you	l ^f vilà	a lazy person
úm- (NP)	(sg)	bú vilà	laziness
úmà	when, if	(<livila)	
úfígèlèlò	Saturday	vimbà	1. prevent 2. cap (a bottle)
úfísómbúlùkò	Monday	úm vimbàndlèbè	a kind of fruit: (supposed to make one deaf if eaten)
		úh vimbí	steady, continuous rain
úmù vá	back (of an object)	úh vimbí	goal-keeper
emuvà	back; behind	l ^u vívánè	butterfly, moth
va/cva (kúvà)	1. hear 2. feel	l ^f vóndvò	cane rat
Mine Angiva	1. Me, I don't under- stand/hear. 2. Me, I'm naughty.	l ^f vósì	sausage
vákàshà	visit	ím vù	sheep
sí vákàshì (<vakasha)	visitor	bè vù	pus
vàlà	close	ím vùbù	hippo
válélìshà	take leave, bid goodbye	vùkà	1. become awake, wake up 2. get up
l ^u vālò	fright	vukile (st)	1. be awake 2. be up
sí vālò (<vālà)	lid, door	ím vùkumyánè	mole
		vùlà	open

ⁱⁿ vûlà	rain	ⁱⁿ yákányàkà	1. very long object (rope, train, etc.) 2. confusion
vúngútà	blow, heavily		
^{si} vúngùvúngù (<vunguta)	hurricane	ⁱⁿ yálitshì	needle
vúnúlà	dress (in traditional fashion)	ⁱⁿ yàmà	meat, flesh
vunulile (st)	be dressed	ⁱⁿ yámátànè	1. wild animals (which are eaten) 2. buck
vùtshà	burn (of a fire)		
^{li} vúvumàntì	a kind of snake	ⁱⁿ yàngá	1. moon 2. month
	W	ⁱⁿ yàngà	doctor; indigenous doctor
wǎ- (PP)	of	ⁱⁿ yâtshì	buffalo
wà- (OP)	(pl)	yě- (PP)	of
wàshà/hwasha	wash (clothes)	yěbò	yes
^{li} wáshì	watch, clock	yèé [Sipho]!	Hey [Sipho]!
wàtshà	slap (with palm)	ⁱⁿ yékévù	cricket
ⁱ wáyflèsì	wireless, radio	yékhù!	ouch!
^{li} wáyfwàyl	crow	yèná (emph pron)	he/him, she/her
wé!/hhé!	(rude response when called)	yì- (OP)	(sg, pl)
wě- (PP)	of	^ú yìhló	your father
wèlà	1. cross (river, road, path) 2. go overseas	^ú yèyèni	groom
wètá	waiter	^ú yìsé	his father
wòná (emph pron)	it; they/them	^ú yíyànè	a kind of small flying insect
wù- (OP)	it	ⁱⁿ yòkà	snake
wúkà/cwuka	go down	ⁱⁿ yókálèmbí	a kind of snake
	Y	ⁱⁿ yòni	bird
yǎ- (PP)	of	tinyoni	domesticated fowl
ya- (TP)	(indicates an action in progress)	tekhaya	
yà	go	ⁱⁿ yòsì	bee
bô _{yu}	body hair	^ú zálà	cross-cousin (father's sister's children; mother's brother's children)
^{li} yádì	yards, yard goods		
yádì	yard		

Z

1f zámàbànè	1. potato 2. sock with a hole
1f záyónì	Zionist
1f zèmbè	axe
6M zímîclè	Mzimene river
6M zîmpôfû	Mzimpofu river
zîmûkà	grow fat
-zîmkîlè (rel stem) (<zîmulîa)	fat (of a respected person)
zùbà	jump
1f zùbèlâ (<zuba)	flying piece from an explosion or collision
zùkà	a sixpence (5 cents)
sí zùlù	Zulu language
1f zùlù	space, heaven
zùndà	talk Greek (lit: Zulu)